

THE
PROPHECIE
OF OBADIAH

OPENED AND APPLIED IN
SVNDRY LEARNED AND GRA-
CIOUS SERMONS PREACHED
at ALL-HALLOWES and St
MARIES in OXFORD,

By

THAT FAMOUS AND IVDICI-
ous Divine JOHN RAINOLDS D.
of Divinity and late President of
Corp. Chr. Coll.

Published for the honour and vse of that famous Vni-
versity, and for the benefit of the Churches of
Christ abroad in the Country,

BY W. H.



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TO THE RIGHT WORSHIPFUL

my Reverend and right worthy friend

M^r D. AIRAY, Provost of the Queenes

College in Oxford, Grace
and Peace.

Right Worshipfull, whom I
reverence, and loue in the
Lord Iesus; The gifts and
graces of this humble, and
holy, religious, and iudici-
ous man of God, were so
glorious and resplendent in the eies of al that
could discern the beautie, or prize the *value*
of such things: that he needs not my *candle* to
light his *sunne*, nor any pen or *stile* of mine to
make new Impressions of *honour* and *loue* in
the hearts of them that knewe him. Only I
say, the Lord had powred the precious Spick-
nard of his Spirit vpon his head, filling his
mind with spirituall vnderstanding in hea-
venly things, and the virtue and vigour there-
of had lok'd down into his heart, giuing him
both feeling and fruit of that hee vnderstood.
Iacobs body was never *embalmed* with so sweet

The Epistle

space, as this mans name and *memory*, is seasoned with the fauour of his virtues, & ever shall be honoured with variety of fresh praises. His breast was as a *treasure* for the repaire of the Temple, and building vp of *Ierusalem*: It was also as an *Armory* for the ruine of the Synagogue of *Sathan*, and raising of *Babel* even to the ground. And whereas *Counsell* and *strength* are for the warre, even in fighting the Lords battels, the Lord by his *wisdome* raught his hands to fight, and his fingers to warre: and though his flesh were not of brasse, yet did the Lord to strengthē his arme, that he was able to bend, to draw, to breake even a bow of Steele. He was a chosen shaft of the Lords quiver; yea his little Quiver was full of chosen shafts and keene arrowes, to wound the hearts of the Kings enemies. In brieffe he was a *lohn*, and as *lohn* was, that is, a burning and a shining lampe, wasting his owne cyle, lampe, and life, that his light might be continued for the comfort of others, that reioyced in his light. To which purpose hee being dead, yet speaketh, his lanterne being broke his light yet shineth, and though his vine be cut downe

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downe, yet his *wine* yet smelleth as the wine of *Lebanon*. I cannot deny, but hauing some monuments of his learned and painefull preaching, a long time lying by me, I haue sometimes lighted my candle at his torch, stored my selfe of his *treasure*, refreshed my soule with his *sweet wine*, reioiced to heare his dead letter speake, in the power of his owne *spirit*, & voice vnto me. But after long waiting, if by any other means, rather then mine own, they might be published for a more common good, and finding by diligent inquirie no *hope*, no *helpe* tēding heerevnto: I could no longer offer such hard measure to such, as hunger and thirst after good things, as to eat my *morsels* alone but to bring forth my *provision*, of another mans cost indeed, yet not without some labour and *care* of mine owne, to prepare the table, & set things in some order before thē. Herevnto I was therather induced, and drawne by his owne both *opinion* and *practise*, and that concerning one of these sermons vpon this Prophet *Obadiah*, holding it a withholding of goods from the owner thereof, if hauing any thing

The Epistle

of speciall vse, we keepe it backe frō them that need it, such *Needers* being *indeed*, and in his accompt the true owners of it. When the 4 leapers had found in the campe of the *Aramites*, meate and drinke to *refresh* them, gold & silver to *enrich* them, and rayment to *cloth* them, they tooke what sufficed for present *necessity*, and hid the rest as provision against further *extremity* : yet remembring at length other mens *penury* in their *plentie*, & other mens *necessities* in their *superfluities*, we doe not well, say they, this day is a day of good tydings, & wee hold our peace, if we tarry till day light some mischief will come vpon vs, now therefore come let vs goe and tell the kings household, so reckoning that *Needers* were owners of that which theselues did possesse. Me thought when I considered this story, it was marvailous pregnant for my purpose. I haue beene *refreshed*, & well satisfied my selte with these Lectures, as with spirituall *provision* & repast, and a long time I haue hid them and kept the from *publike* view. Certainly I doe not well, this is a day of good tydings, this a message of
glad

Dedicatory.

glad tidings of the gospel, by a *messenger*, whose very feet were beautifull in the house of God, and yet I hold my peace; if I stay any longer, I may rather feare some *croffe* then find any *comfort* in such stay. What then? I will forbear no longer, but now at length resolve to make others *partners* in my *gaine*, and partakers of my *ioy*. And therefore Right Worth. my worthy and much respected friend, I am bold eue first of all to present these *glad tidings* vnto you as a bunch of *grapes* fallen frō that *vine*, whose very shadow was a shelter and sweet refreshing vnto many, which grew sometimes in that soyl, & brought forth his sweet fruit in due season, where now you are the cheefe husbandman. It will doe you good, I knowe, to commune once againe with your neereft & dearest friend. Read him, obserue him, you shall acknowledge his spirit and speech, his gracious wisdom, his marvailous learning, his rare and exquisite gift of interpretation, his intire and sound iudgement for observation, his faithfulnessse and conscionableness in serious, discret, & sound explication. Now for
my

The Epistle

my selfe, Right Wor^{ship} ever acknowledge to h
a debt of *duty* and *love*, into which you many
& great *favours* have drawne me, as that, vn-
lesse thankfull *acknowledgement* may bee taken
in part of *payment*, I shall yet run vp^{on} the skore
still My hope is, though I runne in *debt* of this
nature, yet shall not come in any great dan-
ger, seeing your favourable *acceptance* of this,
or any other, the poorest pledge of my love,
may forthwith seale me an *acquittance*, & pre-
vent all further *grievance* in this kind. And so
reioicing in your welfare, & praising God for
your faithfull, wise, provident, and religious
government in that College, whereof being
once a member, I must ever bee mindfull, as a
child of his Nurse, or sonne of his Mother, I
commend you to the provident *protection*, &
gracious *direction* of God Almighty. *Bunbury*
in Cheshire, July 19. 1613.

Your *VV*orshps ever assured
in all *Christian* affection

W. HINDE.



THE PROPHECIE OF OBADIAH.

OBADIAH I.

1 *The vision of OBADIAH. Thus saith the Lord God against Edom; we haue heard a rumor from the Lord & an Ambassadour is sent among the heathen: arise, and let vs arise vp against her in battel.*

2 *Behold, I haue made thee smal among the heathen: thou art utterly despised.*

BEfore I come to the exposition of the Prophets words, I thinke it convenient to shew vnto you the cause, why leaving the epistle of *Peter*, which I had in hand, I haue taken vpon me to handle this Prophecie. Saint *Peter* ha-ving testified, that the *Gospel* of *Christ*, was the truth of *God*, preached to men for the saluation of their soules, exhorteth them, that, notwithstanding the fury and malice of the *wicked*, which had set themselves against the same, they would persist in the *doctrine* and *truth*, which they had learned, to embrace the same faithfully, and expresse the force and fruit thereof effectually in their life and conuersion: and that in generall, to fly from *evil*, and follow that which was *good*, and in particular towards *God*,

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and *man*, especially *Subiects* to honour their kings; *ser-
vants* to obey their *Masters*; *wives*, *husbands*; *children*,
parents. In all which, that their endeavours might not
be hindered by enemies, he exhorteth them to *patience*
and *constancie*. And finally beseecheth the *Elders* & *Pa-
stors*, to feed the *flocke* of CHRIST committed to their
charge, as the principall meanes to bring the to their
duety, and to establish them in grace vnto the ende.
Now in expounding these things I came to the *dutie*
of *subiects*, wherein I declared, that the *Princes* recei-
ved the sword and *supremacie*, over all persons; & it fol-
lowed that afterward I should shew, that it was also in
all causes. But because, since that time it pleased GOD
to call me to proue it else where, and to commit the
same to writing, it seemeth not so necessary to handle
that point in this place. As for the other points con-
cerning the *duties* of *servants*, *wives*, *Parents*, for that
there are very few such come hither, least I shoulde
preach to them that were absent, I thought that part
might conveniently be omitted. Wherefore the last
point remained which was concerning the *enemies* of
the Church, whom for that the LORD will most cer-
tainly *destroy*, we must haue the greater patience to
endure and continue in the stedfastnes of our professi-
on. For which cause also he exhorteth the *Pastors* dili-
gently to *feed* and tend vpon their *flocks*. Which mat-
ter being right necessary for vs to know, and for that I
hoped this doctrine would pierce the better into our
hearts, if we had the same handled out of some conti-
nued place: I chose this *Prophecie* of OBADIAH, where
this

this thing is handled orderly & iointly; namely in the 16 first verses the *destruction* of the *enemies* of the *church* & in the five last the *salvation* thereof by the *ministry* of the *Pastors*: whom in the last verse he calleth *Saviours*, for that God by their *Ministry* worketh the *salvation* of his people. And this also haue I the rather chosen, because I may vse *Peter* as an Interpreter of the *Prophet*, whereby comparing them togither, the one may giue light to th' other; that so being built on the doctrine of the *Apostles* & *Prophets* we may grow vp into that building, whereof *Iesus Christ* is the chiefe corner stone.

The Title, *The vision of OBADIAH.*

Whence we gather the commodity and excellencie hereof by the *Matter*, and *Author*.

1 The *matter* is tearmed by the name of *visio* which is a *doctrine* Revealed from God, so called because God Revealed them so evidently, and delivered them for such *certainety*, as though they had presently *seene* before their eyes the things which they foretold. And the Lord, not onely by *visible sights*, as he did to *Ezekiel*, *Daniel*, &c: at sometimes, but also very often by his word without visible signes, is said to haue delivered these visions, for so is he said to haue *spoken* to *Abraham* in *vision*. *I am thy great reward.* The words which *Esay* saw, &c: & of this sort is this *vision*. That is, a *doctrine* Revealed from God, not by *sight*, but by *word* only.

2 The *Author* is supposed of some to be that OBADIAH who was governour of King *Achabs* house who hid the Prophets of the Lord. But by the

1. King 18. 3.

2. Pet. 2.

Pl. 157. 7.

circumstances, especially by that in the 11. verse, it seemeth not to be he, seeing mention is made of the taking of Ierusalem, which was 800 yeares after *Achab*. But whether it were the same, or another of that name, whether hee before in the spirit saw, or afterwards spake by experience: It sufficeth vs, that he was the *Minister* of the *Lord*, and servant as his name importeth, and that these *prophecies* came not by the will of man, but holy men of God spake, as they were moued by the HOLY GHOST. And for our parts, though we know not the earthen vessel, wherein this treasure was enclosed, yet let vs bring faithfull and humble hearts to the receauing and imbracing of the same, for he was but the messenger, the message was the *Lords*.

Edom, otherwise called *Esau*, conceaued a deadly hate against *Iacob*, because he had got from him, first the prerogatiue of the *birthright*, & then the *blessings*: which rancor and hatred descended vnto the children and seed also of *Esau*, so that when the *Israelites* their brethren would haue onely passed through their land, they would not shew them such mercy, but gainstood them: and when the king of *Babylon* had taken *Ierusalem*, & spoiled it, they set the worke forward by what meanes they could, calling on them, as it is in the *Pla*. *Raise it, raise it, even to the foundations*. Wherefore the *Lord* comforting his people, with promise to execute his iudgement on such as had persecuted them, nameth *Edom* as the chiefe amongst them. Now where he saith, *I haue made thee small among the heathen*, Hee speaketh of a thing to come, as though it were already

dy past, to signifie the vndoubted *certainetie* thereof, and so it is expounded in the 10. verse, *Shame shall cover thee*. Now, because the meanes hee would vlc, is warre raised against them by nations confederating together, the *Prophet* openeth it, as though it were in doing; God hauing revealed it to his servant: for here is an *Anbassadour* sent from one *nation* to another, to stirre them vp against *Edom*, and mention is here made of a full and perfect *destruction*.

Here note three things.

1. *Witnesses*, *Obadiah* and the *Prophets*; we haue heard, &c.
2. *Meanes*, Heathen raising one another to warre.
3. *Event*, An vtter *destruction* of land and country.

One point, which wee are to marke for our instruction, is the *ground*, which the *Prophet* layeth for our *faith*, whereon the Church of God must rest, which is this. *Thus saith the Lord*. Which doctrine is first necessary for such, as are *teachers* in the Church, that the words, which they must *teach*, must bee *wordes* of the *Lord*, that as *Peter* commandeth, *who so speaketh, may speake as the wordes of God*. And the is it needful for the *hearers*, that they beware how they receaue any thing for the *ground of faith*, but this *word*: Nothing for assurance of *building* but this *rocke*. He is like to a *wise man* that built his house on a *rocke*, who heareth the wordes of *Christ*, and keepeth them, and one is our *master* even he. And for the teachers, *goe and teach those things which I haue spoken*. This is *Christ* his lesson both to

1. Pet. 4. 11.

Luk. 6. 48.

Mat. 28. 20.

Heb. 12. 18.

hearer, and teacher, and his promise we see is tyed only to this word. This is the ground whereon wee must build the house that must not be shaken, & this is the food of life, whereby the children of God must be fed. What ever ground of Fathers decrees, traditions, counsels, or ought else, or else lay it is but *sand*, which will not hold our *building*; only hereto we must sticke, this must be our only *Rocke* and *staie*.

Chap. 13.

1. Kin. 13. 1. 2.

V. 2. 3. 4

7.

8.

11.

15.

16.

17.

18.

1. King. 13. 21.

22.

V. 24.

In the first booke of the *kings*, mention is made of a man of God, who was sent to preach against the Idolatrie at *Bethel*. He came thither, & did the message, crying out against the *altar*, according vnto the word of the *Lord*. The king first *threatned* him, and after *allured* him to come and *dine* with him, and receive a *reward*. But the man of God answered the king that though he would *give* him *half* his house he would *not*; for that hee had Received worde of the *Lord* against that. When he was departed from the king, there meeteth him an *old Prophet*, he willet him to *come home* and *eat bread* with him, he denyeth, telling him, what *word* he had received of the *Lord*. The old Prophet replyeth, that he was a *Prophet* also, and that an *angell* had *spoken* to him, by the word of the *Lord*, & bade him bring him againe. The Prophet yeeldeth and leaveth the *word*, which he heard the *Lord* speak, to beleue an old prophet. But for this cause, because hee obeyed not that commandement which he heard of the *Lord*, he received this *answere* that his *body* shoulde *not come into the sepulcher* of his *Fathers*. And when he was departed a *Lyon* met him, and *slew* him. This is a good lesson for vs, that

that when we haue once learned the will of G o d, we go not out of our way, wee leaue not this worde though Prophets, ancient Prophets, yea such as tell you *Angels* from heaven haue taught them, yet I saie that wee leaue not the word of the *Lord* to goe with them. Now many tell you of these things, Fathers, ancient Fathers, apparitions of Saints, Angels. Would to God, there were not many deceived by them: but we see that this was a prophet of the *Lord*, ancient in yeares, godly in religion, for he came not vp to worship at *Bethel*, faithfull, for he beleeeved the prophecie sent by God, & had a care to be buried by the Prophet; yet whē he said that an *Angel* had spokē to him, he lyed, wherby we see that prophets, old &c: may deceiue; for each man is a lyar. So that wee haue none assurance, but of them in whom the holy Ghost spake, & that were guided by him, and they are alone to be our foundation. Wherefore whōsoever the *Lord* sendeth to *Bethel* to preach his truth against sinne, and heresie, let him not relie on any *Prophet*, but on that word, which he hath received of the *Lord*: least, not that *Lyon* which stood still by the carkas, but that *Lyon* which goeth Roaring about, seeking whom he may pray upon, meet thē and rent them in pieces, when there wilbe none to deliver them. But you that are appointed messengers to foretell, or rather to tell of Reformatiō already made, husbandmen to sow the seed in the *Lords* ground, Embassadors to do the *Lords* messages, Stewards to minister food to his household, captain's to fight the *Lords* battailes; Remember that the word of G o d, is the on-

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Gal. 1. 8.

Eph 2 20.

1. Pet. 5 8.

Hos 5 14.

Ps 50 22.

Mal. 2 7.

1 Cor 3 9.

2 Cor 5 20.

1. Cor. 4. 1.

2 Tim. 2. 3. &

47.

Mat 13 24 19
1 Pet 2 2
Luk 12 42
Heb 4 12.

Act 17 28. 29.
1 Cor 15 33
Tit 1 12.

1 Part. Quæst.
1. artic. 8 & 32
artic.

Gal 1 10.
78 24 25.
Num 11 4 5. 6

ly seed, which you must sow, milke which you must giue, meate which you must divide, and sword where with you must fight. Which I speake not, as though it were not lawfull to vse the benefit of that, which is taught by *Fathers* or *Philosophers*; for I know, that the Apostle is said to haue sanctified those sayings of the *Poets* in the *Acts*, *Corinthians*, *Titus*; but for that, he only alleadgeth the *Prophets* to them that beleeeved the *Prophets*; and these proofes they vsed not as necessarie proofes, but probable arguments again^t the, that gaue credence therunto. Even as though in this matter we shou'd alleage against the *Papists*, not one of their *Poets* but their chiefe *Prophet* and captaine, *Aquinas* teaching, that the *canonickall Scriptures* are only of necessitie to proue, &c. & againe, that he who goeth about with other arguments to proue the truth of *Christian Religion*, maketh it ridiculous. And yet is the ground of their diuinitie in the points, wherein they dissent from vs; This saith *Augustine*, *Chrysostome*, *Damasce*, this saith *Aristotle* &c. But seldōe come they with, this saith the *Lord*. Wherefore by their owne mouth seeing they bring not *rationes congruētes*, they make *Christian faith* ridiculous. And for vs, what haue wee to doe to fill our pulpits with mans words, as though they were the ground of our faith. Loath we now the heavenly *Manna*, and desire we to returne to the *fleshpots* of *Egypt*? Remember wee not, that the *fish* which the *Lord* let fall among the *Murmurers* tents came out at their nostrils? Remember I pray you, that if we may allege them, it is that the word of *God*

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by them may be *enlightned*, but in no case *shadowed*, for we are Ministers appointed to publish his word, & not the *fancies* of mē. There is a promise to the preaching of his word, and a blessing to the *hearers* thereof. This haue we a *commandement* to *teach*. Then this ought to be as fire in our bowels, to enflame vs to *teach*, and in others, with reverence to *heare* and attend to it, and vnlesse we knowe this, wee haue not learned the very principles of Religion. But let vs, that are brought vp in his Church, bee content to bee fed with this *food* of *Angels*.

The *event* is; That he should be *made small*: the fulfilling whereof, is mentioned by *Malachy*. I haue made his mountaines wast, and his heritage a wilderness for dragons. For, though after *Malachy*, *Idumeans* dwelt there, yet since is that of the same Prophet fulfilled: *They shall build, but I will destroy*. Now when wee see things so long before told of, in their due time fulfilled, this must be a *ground*, & stand for our weake *faith* concerning *things to come*, as the last and eternall iudgement: that, as we haue seene the particular iudgements fulfilled on *Edom*, *Ierusalem*, &c. wee assure our selues, that what hath passed from the mouth of the Lord, shall most certainly come to passe *Gen. 41. 32.*

Now as the Apostle writeth, *the things which were written before, were written for our learning*, &c. For as he saith in another place, the *examples* of the punishment of the *Israelites*, are for our *wise*, on whom the ends of the world are come, that wee lust not as some of them lusted, neither commit fornication, neither Idolatry, as some

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Ch. 1. 3. & 4.

Numb. 23. 19

Rom. 15. 4.

1. Cor. 10. 11.
6. 8.

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Rom 9. 6. 10.

Obad. 10.

Luk. 11. 52.

Ps. 137. 7.

2. Thess. 1. 6.

Rev. 16. 6.

Amos, 9. 12.

of them. Even so these things will serue vs for example: for those are *Israelites*, that are of the faith of *Israel*, & the *Edomites* are all the *enimies* of the *Church*. Wherefore let vs assure our selues, that as certainly as God threatned destruction to *Edom*, so surely will he powre it on all our *enimies*. The Papists are the *Idumeans*, elder brethren, as they say; though they disdain to be called our brethren, yet are they our brethren, as *Edom* was the *Israelites*. And they haue dealt with vs, even as the *Idumeans* dealt with the *Israelites*. When that we would haue entred into the land of promise, they haue withstood vs with all their might, and *hauiug*, as they say, *the keyes of knowledge would neither enter themselves, nor suffer others that would*. Againe, when the Church was afflicted by the king of *Babylō*, they were at hand to set the worke forward, and to cry, *raise it, raise it, even to the foundations*. Now let vs remember the words of the Apostle, that God can recompense, to those that afflict vs, sufficient recompense; and if wee see it some way recompensed, & some measure of his iudgments fulfilled vpon them, let vs blesse his name, who *revenge*th the blood of his *seruants*, & assure our selues that he wil not cease from this work of his hands, but, as it is said in *Amos*, that his people should *possesse* the *Remnant* of *Edom*, as *Peter* also speaketh in the *Acts*; so no doubt are there many among these children of *Edom*, that shall inherit with the *Lords* people. But they also must be destroyed: or rather the errors must be destroyed, that they may bee raised, their *heresses* put to flight, that they may be recalled, and, as the Lord hath

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The Prophecie of Obadiah.

promised to *consume Antichrist*, so shall these *heresies* be destroyed by the *breath of his mouth*. But bee not afraid though heresies abound, and though *Jordan* overflow in the midst of harvest; for at *his time Jordan* shall retire, and keepe himselfe within his bounds, and in good time the *Lord* will destroy these *Idumeans*.

Concerning the *witnesses*, they are the Prophets, who received it from the *Lord*. Wherefore he saith, *we haue heard*, not naming himselfe alone, but others. With this we are to compare a place of *Jeremy* speaking of the same matter, saying, *I haue heard*. This *Jeremy* spake before the destruction of *Ierusalem*, *OBADIAH* after, both agreeing not only in the same matter, but even in the very words. Which consent confirming the message, is well worthy the noting. I neede not here to stand on that point to shew vnto you the *consent* of the *Prophets*, and *Apostles* together, vsing the very same words; as of *Amos* and *Ioel*, *Micha* and *Isaiah*, *Iudas* and *Peter*, &c. But I hartily wish, that we would all learne to speake one thing, that there may be *in vs*, as the Prophet speaketh, *one heart, & one waie*. At least that the Prophets would remember, that, by these examples of the Prophetes, and messengers of the *Lord*, they might say, *we haue heard* a message from the *Lord*. For the time is come, that wee had neede to cast our selues in a ringe and cleaue together, that we may bee the stronger against our enemies.

As touching the *meanes*, it was *battel raised* of the *heathen* by mutual consent, sending *ambassadors* from one to another to stirre them thereto. So you see that

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2 Thess. 2. 8.

1. Cor. 11. 19.

Rev 6. 10. 11.

Chap 49. 14.

Am 1. 2.

Ioel 3. 16.

Mich 4. 1.

1. 2. 2.

Ind Ep.

2 Pet 3.

Phil. 2. 2.

Pf 110 3.

Eph. 6. 11. 13

2 Cor 5. 20.
Rom. 10. 15.

2. Cor. 5. 20.

Gen. 12. 3.
1 Pet. 5. 8. 9.
Rev. 12.

to overthrow Edom a battell is necessary, and ambassadours must be sent: for when a strong man possesseth the house, there is need of a stronger to cast him out. Christ Iesus is our captaine generall, and prince of the armie, and all faithfull men are his souldiers. The Prophet speaking of our battell, which we are to fight vnder our captaine, saith, *thy people shal be ready and willing in the day of battell*, al the servants of God, shalbe in a readines, most willingly to fight the Lords battels. But alas! where is this readines? where is this willingnesse, which we are to shew, having to fight dayly against (not outward) but inward enemies? who hath put on that complete harnesse, which the Apostle ministreth vnto him, therewith to strue against spirituall wickednes even in high places?

The ambassadours, who are to raise the souldiers to battell are the servants and ministers of the Lord. Now how can they preach, vnlesse they bee sent? They therefore are al sent, that are his ambassadors. The Apostle testifieth, that there are ambassadours for Christ, as though God did beseech vs through them, they pray vs in Christs steed to be reconciled to God. This was indeed an ambassage of peace with him, but consequently of battell with his enemies. For the same covenant hath he made with vs, that he made with Abraham, namely, that all his Friends should be ours, and all his enemies, ours. Wherefore we must be at warre with Sathan, and all his Angels. Here, let them who are called to this function, remember to do his message, and to raise vp his people against his and their enemies.

Theset

These ambassadours were sent to the heathē, some to this nation & congregation, some to that, having particular people allotted, on whom they should call: others there were sent in generall, to every nation, as were the *Apostles*: and they, as they most faithfully in their owne persons exercised this function, so haue they exhorted vs to execute the same charge, committed to vs, with the same diligence; and hereto belongeth that exhortation of *Peter* vnto the *Elders* for the feeding and instructing of Gods flocke.

Mat. 28. 19.

1. Pet. 5. 2.

Ion. 1, 2, 3.

V. 4.

V. 12.

Strab. Geog. lib.
14.

But how farre are we from this care? And how many either preach not, neither feed not at all, or feed not such, to whom they are sent. *Ionah* was sent by the Lord to preach at *Niniveh*, but he prepared himselfe to go to *Tarsus*; the ship wherein *Ionah* sailed was troubled, and he knew it was because of him. Wherefore he bade them to cast him into the sea. *Tarsus* was a famous Vniuersity in *Cilicia*, as *Strabo* writeth, and for some respects preferred before *Athens*. *Ionah* would not go to *Niniveh*, but would go to *Tarsus*. Yee see what I would say, or rather, what I would not say. Are there not many that haue beene sent to *Niniveh*, but would go to *Tarsus*? The ship of our common wealth hath beene troubled and tossed with rebellions and conspiracies: I may say truly, that a great cause thereof hath beene, for that *Ionah* sent to *Niniveh*, would needs go to *Tarsus*. But would to God there had been in them that zeale of *Ionah*, to haue beene roused in conscience with the remorse of their sinne, and confessed the same, and haue desired to haue beene cast in-

Mat. 18. 6.
Hof. 4. 6.

to the sea. Yea happy were they, if they were cast into the bottome of the sea never to rise vp againe, rather then that one of those *little ones*, of whom thousands are perished through them, should haue miscaried. Wherefore I beseech you in the name of *Christ*, & by that duty and loue, which you owe him, if there be any care in you, any feare of his name, that you would go to *Niniveh* whither you are sent; and though *Tarsus* be a famous Vniuersity, yet seeing God hath sent you thither, that you would arise and go to *Niniveh*.

Eph. 6. 11.

As for vs that remaine in *Iurie*, let vs arise against her to battel: against *Sathan* and his angels of darknes, against the *power of darknesse*, those principalities and powers, and spirituall wickednes, against our owne lusts and concupiscenses, against the old man and law of our members; for all these are enemies to God and enemies to vs, and against all these must we rise vp to battel: As also against al errors and *heresies* which fight against the *truth*. Against these let vs arise, and let vs rise vp against them to battel. For it is not now a time for vs to say with *Solomons* sluggard, *a little slumber, a little folding of the hands together*, least *poverty* come vpon vs, *as one that travaileth by the way, & necessity as an armed man*. There is great necessity in it, for the *Idumeans* are even within vs, we haue no neede to folde our hands together, but rather to rise vp with that good *huswife*, who *arise*th whiles it is night, & *giveth the portion* to her household, and the ordinary to her maides.

1. Pet. 2. 1.

Prov. 6. 9. 10.

Prov. 24. 33.

Prov. 31. 15.

In the book of *Genesis* we read, that *Abraham* haied, that his brother was taken by his enemies: wherev-

on

on he brought forth of them, that were borne, and brought
up in his house, 318. and pursued them, and that he and his
servants divided themselves by night and smote them, &
brought againe his brother Lot. Our brother Lot, nay
many of our brethren are taken and caried away, but
they are not yet so far gone, but that, if we make hast,
they may be recovered. And if ever it behoved *Abra-*
ham to arme his household, it is now time. Yee that
are in the place of *Abrahā*, arme thē, that are brought
up in your houses, to the bringing backe of our bre-
thren. Arme them and your selues with that spirit of
Abraham, with that brotherly loue and care over o-
thers. I cānot say to every one of you as is said to him
in the Poet,

Nate Deā potes hoc sub casu ducere somnos?

But I say to each of you, *Nate Deo potes hoc sub casu du-*
cere somnos? And so much the rather for that the dan-
ger was but neere him, but it is within vs. Wherefore
let vs vse the sword of Gods word, against these eni-
mies. And *curst be the man, that withdraweth his sword*
from bloud. I meane not, to slay the person bodily, but
I speak of the *spirituall sword*, & of the spiritual slaugh-
ter, to kill their errors, to slay our wicked and vngodly
lusts, and *mortifie the body of sinne*, which we beare a-
bout with vs. Which the Lord grant that each of vs
may doe.

VERSE

Gen. 14. 12. 13
14.

Virg. Æn. 4. v.
560.

Ier. 48. 10.

Rom. 7. 24.
Colos. 3. 5.



VERSE 3. 4.

3 The pride of thine heart hath deceived thee, thou that dwellest in the cleftes of the rocks, whose habitation is high; that saith in his heart, who shall bring me to the ground?

4 Though thou exalts thy selfe as the Eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.



THE Prophet, having shewed in the former verses, that GOD would bring to passe the destruction of Edom, by nations stirred vp against them, sending messengers from one to another, to rise vp against her in battel; doth in this place refute a reason, with the which they were prepared to come against this Judgement of GOD. For whereas the land of Edom was mount Seir, a countrey full of Rockes, their cities were strong, situated on hils, or amongst hils, seated vpon rocks & by nature mightily fortified, for which cause they imagined, that it was impossible to conquer them; this concept of theirs the Prophet doth here

here open and reprove, saying, *the pride of thy hart* &c. Wherefore in few wordes hee saith thus much, God will destroy thee, notwithstanding thy great strength; which hee hath confirmed by the infallible wordes of God. Hererevnto they opposed the fond and vaine imagination of man: for they said, *who shall bring me downe to the ground*; Because I dwell in the *Clefts of the rocks*, and am strong on the *high mountaines*. This conceit is said to proceed from *pride of heart*; thereby being advertised, that notwithstanding their vaine concept of defended places, as though by reason of them it were impossible they should bee subdued, yet they should find it false, as issuing not from the truth, but from the *pride of heart*. The truth also hereof, that God would assuredly bring them downe, is amplified by comparing their defences to the *nest of an Eagle*, which is wont to be builded aloft in the top of high & craggie mountains, as *Aristotle* also writeth. And whē hee saith, that though their nest were made among the *starres*, by the *hyperbole* he signifieth, that nothing should hinder, but he will subdue them; The Lord telling *Edom*, that, though hee make his *nest* never so high, yet he will fetch him downe, and therefore will also destroy him, though he dwell in the *Cleftes* of the *Rockes*.

And a' though these things were proph'ied against *Edom*, yet were they deliuered for instruction to *Israel*. Wherefore it seemeth, that hee turneth the person; for hauing said before in the second person, *I haue made thee small*; *the pride of thy heart*; hee immediately

*Aristot. histor.
animalib. 9.
cap. 32.*

Heb. 3. 6.

Prov. 16. 18.

Psa. 7. 35. 35.

2. Sam. 5. 6.

turneth to the third person, saying, *whose habitation is high*, that said *in his heart, &c.* This thing then, as it is spoken to the terrour of the *Idumeans*, so it is for the consolation of *Israel*. *Israel* is the Church of God, that is the house of God, whose *house* are wee, if wee hold fast *unto the end*, the confidence, and the reioicing of the hope. These things then are written for our learning, & comfort, that wee should bee neither puffed up with a vaine opinion of any gifts in vs whatsoever: neither yet discouraged with any feare, though the *Idumeans* dwell in the *Cleftes* of the *rockes*, and say in the *pride* of their heart, *who shall bring vs downe to the ground?* For though they exalt themselves, as the *Eagle*, and make their *nest* among the *starres*, yet *thence* will the Lord bring them downe. *Pride* goeth before destruction, and a *high mind* before a fall. Wee may the wicked for a while flourish as a *greene bay tree*, and draw forth their sword against the godly, but their sword shall enter into their owne bowels, and they shall be rased out, that men shall say, *where is he?* or with the Prophet, *This is Pharaoh.* Ezek. 31. 18.

The *Iebusites*, that held the fort of *Zion*, so trusted in the strength thereof, that the *blind*, and the *lame* said, *David shall not come hither.* So sure thought they themselves, that, though there were none to defend it but blind and lame, yet were they safe enough: yet behold God brought them downe, and that which before was the strongest against *David*, became the strongest for him.

The king of *Babylon*, who said hee would ascend up, and

and set his seat by the sturres, receaued this word from the Lord; How art thou fallen thou Lucifer, sonne of the morning? Which place many vnskilfully apply to the fall of the Prince of darknesse, but that name is in no place of Scripture giuen him, but is here attributed to the king of Babylon, who shone as the morning starre in beautie and glory. So that those, which before marvelled at his power, did after wonder at his fall.

Isai. 14. 12.

Tyrus shone, as a Cherub in the garden of Eden, but when he had defiled his sanctification by the multitude of his iniquities, it was threatned him by Ezechiel, that he should be cast to the ground, that a fire from the midst of him should deuoure him, and that hee should be brought to ashes in the sight of all that beheld him.

Ezec. 28. 14. 18

It seemed impossible to the Iewes, whē our Saviour told them thereof, that the glory of Ierusalem should be brought downe; for which cause it was laid against Stephen as an especiall matter, that he should say that CHRIST would destroy that place: yet was not that generation passed, before it was made an heape of stones, the temple rased, and not one stone left standing on another.

Ioh. 2. 20.
Luk. 19. 43.

And what shall I speake of the latter Babylon, which in like sort persecuted the faithfull Christians, as the other did the faithful Iewes? How did she lift vp her self, and saie, who shall bring me downe? Who was worshipped as a goddesse; and the citie called Vrbs aterna, as appeareth by writers, grounding themselues with all on that oracle of the Poet,

Act. 6. 14.

Imperium sine fine dedi.

Virg. Æn. 1. 2,
283.

Sizon. de Oci.
can: 107. 110.
10. & lib. 14.

Was it not taken, burnt, and laid wast by the *Gothes* & *Vandales*? By which examples of the *Iebusites*, the kings of *Babylon*, and *Tyrus*, the cities of *Ierusalem*, and *Rome*, we see this, which is spoken by the Prophet of the *Idumeans*, to be verified in all them, that follow the *pride* of the *Idumeans*.

Apocal. 13. 15

And to come nearer home, to the state of the, that represent the *heart* of the *Idumeans*, and desire to rase *Ierusalem* even to the ground & foundation: I meane to the state of the *Papacie*, in which is revived the Image of the former *beast*, but much more liuely resembling, not only the *cruelty*, but the *pride* also of *Edom*, for neither the *Iebusites*, nor kings of *Babylon*, or *Tyrus*, nor *Iewes* come so neere, as they, being partakers with vs of the same *Sacrament*, baptized evē as we, no otherwise then as the *Idumeans* were *circumcised* as well as the *Israelites*. But as they (notwithstanding the signe of *circumcision*,) were chiefe enimies vnto *Syon*: even so the state of the *Papacy* (notwithstanding the sacrament of *baptisme*) are chiefe enimies to the truth of the gospel of *Christ*, which proceeded out of *Syon*.

For these also haue their dwelling in the *clefts* of the *rocks*, perswading themselves, that that is the *rock*, on which the *Church* of *God* is built; making their brags by reason of their power & *league* with so mighty *Potentats*, that they canot be moved: lifting vp their *nests* as an *Eagle*, as the *Emperor*, whose *ensigne* is the *Eagle*, the *spread Eagle*, for that hee was *Emperour* of *Constantinople* and *Rome*, but spoyled of both, for that the *Pope* hath

hath deprived him of *one*, even as the *Turke* hath done of the *other*. He hath lift vp his *nest* to the *stars*, & not laid in his *heart*, but proclaimed by written *bookes*, and shamelesse *libels* cast abroad among vs, that by reason of his flourishing estate and great power hee can not be brought low. Wherein they haue shewed greater arrogance, then ever the *Idumeans* did, in that prophetic,

Imperium sine fine dedi.

Aquin. is to proue the stability of the *papacie* alleadg-eth the Prophecie of *Daniel. 2.* chapter, where having spoken of the *four* *kingdomes*, & comming to the *last*, which should destroy the other, and endure for ever: he applyeth it to *Christs* kingdome, but so, that it belongeth to the *Papacie*, adding, if they feed the *flocke*. Now for that they hold, that it cannot faile in *doctrine*, they conclude, that the estate of the *popedome* must endure for ever, according to the words of that *prophecie*. I stand not to shew howe true the *former* parte is, that *Rome* should destroy the other *kingdomes*: but on that, that he saith it shalbee *eternall*. Which *blasphemie* is as great, as that which he vttered in the former chapter, applying to the *Pope* that, which is spoken of our *Saviour*, of his *fulnesse* we haue all received. But though hereby they may say, as great *Babylon*, I sit as a *Queene*, and shall see no sorrowes, yet the mighty *Angell* tooke a stone like a *milstone* and cast it into the *sea*, and said, with such violence shall the great city *Babylon* be cast, and shall be found no more.

But the maintainers of them say, that this cannot

*Lib. 3. de regimie principu
cap. 10.*

Rev. 18 7 & 21

be by reason of the flourishing estate of the *Papacie* in *Rome*, which hath so mighty friends, and hath beene of so long continuance. But let them remember (that *Nineveh* had beene a people of many generations) that the *Edomites* were of greater standing. For it is scarce 500. yeares passed, since the *usurped* authority over kings and princes, and the whole church, began, but not 800. since the *Bishop* of *Rome* set himselfe against the *Emperour*, not 1000. since hee first claimed authoritie over the *Bishops* of *Constantinople*: which is a lesse time then *Edom* flourished; for we read, that there raigned 8. kings in *Edom*, before there was a king over the children of *Israel*, that is, before the governement of *Moses*. So then they flourished til the daies of this *Prophet* even no lesse then 1200. yeares, neither were they the straight extinguished, for they lived to see the ruine of the second temple, as we finde in *Iosephus*. Wherefore let vs assure our selues, that though they say, who shall bring vs downe? yet in due time this shall be verified to them also for so shal it be to al, that haue said in the pride of their heart &c.

And that, which hath beene said of the state of the *Papacie*, extendeth also to the doctrine. For that in as great arrogancie of spirit, they magnifie their workes, making their nests among the starres, & claiming everlasting glory, as a reward of their deeds. For so the *Remisb* notes say, that eternall joy is a merit; & least we should not know by those generall tearmes, how basely they thinke of *Gods* mercy, how proudly of their owne workes, they expound themselves, and say, that it is as

Gen. 36. 31. 32.
&c.

De bello Iud. lib.
7. c. 22. al. 30.

1st p^{ar}te 1. Cor.
3.

a *stipend* answering in *weight* & *time* to the worke. The *ibidem.*
 which, what could be said more grossely, or prophane?
 that the *workes* of man shoulde *answere* to *eternall* ioie
 equally in *time* and *weight*! as though you should say,
 that *tenne thousand poundes* were equall in *time*
 and *weight* to his *workes* that had laboured one
houre. But I come farre below in this comparifon,
 for there is some *proportion*, betweene an *houres*
 worke, and the greatest summe of mony, for they be
finite; but betweene the everlasting, endlesse, and *infi-*
nite ioy of heaven, and *mans workes*, that is betweene
finite, & *infinite*, there is no *proportion*. But how could
 it be, that any men should thus speake, if the spirit of
Antichrist, had not thus puffed them vp, to utter such
blasphemie in the *pride* of their *hearts*? But what shall I
 say? when the same men in their notes on the 8. *Rom.*
 grant, that if we looke to the *time*, the ioy of heaven
 is a great deale more, & here forsooth flee they to the
grace of *GOD*: but, they must consider, that *grace* ser-
 veth them not, that they may claime it by *desert*: for
 whatsoever good the servants of *GOD* do, it is by *grace*;
 yet is it said, *when they haue done all, that is commaunded,*
they haue done but their duty, and that which they owed
 to the *Lord*. So that seeing we do, but our *duty*, there is
 not owing to vs so much as *thanks*, and doth then
GOD owe vs the *reward* of eternal ioie? The *mā*, that
 payeth no more then that he oweth, doth his credi-
 tour owe him any thing for the payment of it; vnlesse
 he count him indebted to him, as he in the *poet* said? *Plautus.*
 for that the world is so nought, that a man thinketh
 him.

Luk. 17. 10.

Prov. 20. 9.

himselfe pleased, that receiveth in debts. But seeing we can never pay all, for *who can say my heart is cleane, I haue not sinned?* And if we haue not fulfilled the whole law, done all that it commandeth, we haue not paid our debt; how then can wee come hereby to *merit* it, or buy it as it were, which yet though wee had most absolutely kept, should be ours but by *promise*.

Iob. 9. 3.

Ps. 143. 2.

Rom. 3. 9.
& 24.

But how farre from this presumption was *Iob*? when he said, that if God would enter into *iudgement* with him, *he were not able to answer, no not one for a thousand*. How farre was *David*? when hee said, that in *his sight* no man living was *iustified*. How farre was *Paule*? when he said, that *none* were *righteous*; therefore concluding, that *all*, both *Iew*, & *Gentile*, are *iustified freely* by *grace*. For to him that worketh the wages is counted for debt, not of favour. But to *Abraham* was faith imputed for *righteousnes*. And where the *Apostle* saith flatly, that there is no man *iust*, and that no *flesh* is *iustified*; they say that the *Virgin Mary* and *Apostles* must needs be exempted out of this number: but if it be not so, that it is verified of all then is the *Apostles* argumēt to no purpose, neither can the conclusion, which hee labourerth to proue be so inferred which is that *by the workes of the law, no flesh can be iustified*. But let vs be assured; that whatsoever they say, though they speake never so proudly, yet the time shall come, when this doctrine, by the breath of the *Lord*, shall be brought to the ground.

Neither doe I here enter into the depth of their *pride*, as concerning *supererogation*. For herein haue they

they set their *neests*, not *among*, but *aboue* the *starres*. When they say, that men may not only *merit* for themselves, but the *abundance* thereof is sufficient for other men also. But is not this to build *vp* to *Babel*, & is not this *pride*, like that of *Pharaoh*, who hoped by his *owne strength* to passe over there, where others had passed over by *grace* and *favour*? Is it not with *Iezebel* to set a colour and *paint* on our *foule faces*? But the builders of *Babel* were *confounded*, *Pharaoh* *drowned*, & *Iezebel* after shee had painted her face was *cast downe* from the *windowe*, and had her *braines* dashed out. These men, that thinke it a *beggarly* thing to receaue the *kingdome* of *heauen* of *almes*, shall never haue it of *debt*, for those that say in the *pride* of their *heart*, &c.

Gen. 11. 4.

Exod. 14. 23.

2. King. 9. 30.

Lastly, here we haue to marke, that the *Lord* is said to be the *author* of this *vengeance*, and yet it was said before, that this should be brought to passe by *nations* stirred vp against *Edom*, and sending *messengers* from one to another, to *provoke* them to *battell* against the *Idumeans*: whereas in the 2 and 3 verses he saith, *I will*. where we are taught, that although it pleased *Gon* to vse *men*, as *instruments*, to bring his purposes to effect, yet would he haue all the *glory* to bee *proper*, and peculiar to *himselfe*. For though the instrument worke, yet, sith the whole *efficacie* commeth from *him*, therefore the whole *glory* ought to be giuen to *him*, and not to the *instrument*.

In the 63 of *Isaiah*, the *Prophet* demandeth, *who* it is that commeth from *Edom*, and why his *garments* be *redde*? Whereby, answering to the question, hee shew-

Esaï 63. 1.

eth that it is *Christ*: and that his garments are red: because he *alone* had troden the winepresse, and of all the nations, there was *not one* with him; which is meant of treading the *Edomites* and enemies of his Church, and bringing them to confusion. Yet he saith, he trode the presse *alone*, not that he vseth not *messengers*, as is mentioned in this *Prophet*, or other meanes, as seemeth best to him; but for that the force and *efficacie* alone proceedeth from him. So that for this cause, he is said *alone* to worke. For *Paul* indeed planteth, and *Apollo* watereth, but *neither* he that planteth is any thing, *neither* he that watereth is any thing, but *God* that giueth the increase, is he that worketh all in all things.

In the 5 of *Luke* the *Apostles* laboured all night, and caught nothing; but when at *Christ* his commandement, they had let fall their *nets* for a draught, the net was filled with fish. The King prepareth an host against the day of battell, but the victory is from the LORD. No king is saved by the multitude of an host. A horse is counted a vaine thing to helpe a man, &c. Wherefore that was a prophane thing of *Nebuchadnezzar*, who when he had taken the *Iewes*, as fishes in a net, hee sacrificed to his net, and offered incense vnto his yarne: prophane was that opinion of the *Gentiles*, attributing their prosperitie to fortune. And that of *Varro*, who attributed the successe of husbandry to water. Whereas they might haue learned, by that ceremonie, which the *Romans* vsed in their triumph, that the successe of things was to be attributed to God. For the *Lawrell* crownes, which they carried, when they ascended into the *Capitol*

V. 3.

1. Cor. 3 6. 7.

Luk. 5 5. 6.

Prov 21, 31.

Hab. 1. 15. 16.

toll and sacrificed to *Iupiter*, they laid downe in the lap of *Iupiter*, as *Plinie* recorded. But let vs remember that the 24. *Elders* cast downe their crownes at the feet of the lambe!

Now, as all *glory* is due vnto *God*, so on the other side, we must remember that *Hee* calleth *Ministers*, to do his work, who must not be slack in the thing, wher-vnto he appointeth them. *Hee* would lead the *Israelites* through the sea, but *hee* would haue *Moses* to lift vp his rod. *Againe*, he would divide *Jordan*, but he would haue the *Priests* feet to be dipped in *Jordan*, and to carry the *Arke*. He meant to cast downe the wals of *Iericho*, yet would he haue them to blow the trumpets, & compassse the citie. He would build againe the *Temple*, whē the people returned with *Zerubbabel*, but the *Angel* shewed *Zacharie* a golden candlestick, a bowle vpon it, seauen lampes in it, seauen pipes to the lampes, and two oljue trees over it: & that *Angel* asked him, what those were; who answering, *hee* knewe not, the *Angel* telleth him, that he should say to *Zarubbabel*; neither by an *armie*, nor by *strength*, but by my *spirit*, saith the *Lord*. Yet followeth it, that *Zerubbabel* should lay the foundation thereof, and the people should cry, *grace, grace*. Wherefore the *Ministry* of *Moses* is necessary, that *hee* strike the sea with his rod, necessary that the *Priests* feet touch the water of *Jordan*; necessarie that they blowe the trumpets. But if these things be considered in themselves, without the efficacie of *God*, they are of no more power, to bring this to passe, then the rod was to make a sea stand like a wall, the feete of

Lib. 16. 4 & 1.
15. 30.
Rev. 4. 10.

Exod. 14. 16.
Iosh. 3. 13. 16.
Iosh. 6.

Zach. 4. 1. 2. 6.
&c.

men, to make a river runne backe, the sound of a trumpet, to cast downe a strong wall.

Wherefore whosoever they be, whom God will vse, they must be obedient to his appointment, as *Moses*, the *Priests*, and *Zerubbabel* were: And I would to GOD, that they, who haue the place of *Moses*, &c: would vouchsafe to humble themselves, and stirre vp themselves to do their duty: To strike the waters with their rod. This rod is the publishing of the word, which the Prophet saith, he will send out the rod of his power, that he may rule even among his enemies. The *Priests* must carie the arke. In the arke were the tables of the law: & in the mouth of the *Ministers* ought the law of the Lord to be. The *Priests* feete were dipped in the waters of *Jordan*: the *Ministers* feete must enter first the vva-ter, and beautifull are the feete of them, that bring good tidings. The *Priests* blew with the *Trumpets*; the *Minister* must set the *Trumpet* to his mouth, and sound out a lowd both the law and the gospel; the law to bring downe the high wals, and the gospel to raise and builde up.

Is it any marvaile, if the *Idumeans* be so couragious and promise themselves a day, wherein they may cry out, raise it, raise it even to the foundations: if meanes bee not vsed to beate backe their pride? If the messengers, which should stirre vp the people to warre against the be silent! if *Moses* wil not strike with his rod! if the *priests* straine curtessie, who shall first steppe into the water! if the trumpet bee not in their mouthes! I am loath to name them, in whom this fault lyeth, but sure too co-

mon

Psal. 110. 2.

1 Kings 8. 9.
Heb. 9. 4.

mon it is amongst vs; and that partly through such as haue spoiled the *churches* of the *livings*, wherby faithfull & painefull *messen*gers should be mainetained. As by *Impropriations* the first begotten childe of the *Pope* and *Sathan*; and by the *theft* of such as some where haue *charge*, & goe not to it; by the *negligence* of others, who are somewhere, and will not *instruct* the people; and by the *ignorance* of many, that are *dumbe dogges*, & cannot barke. So that by reason hereof the people sit in *darknesse*, and those *Merchants*, whose *wares* are the *soules* of men, enter on the flock to spoile them of that cōfort, which they should haue in *Ierusalem*. But seeing our words cannot preuaile in this matter, let vs beseech the *Lord* to be gracious and favourable to *Ierusalem*, and that it would please him to moue the heart of our *Soveraigne*, that shee would provide, that an *armie* of able men might be provided and mainetained, that by them the *Idumeans* may be discomfited, a waie opened for the children of *God* to passe without danger, the wals may be brought downe, and the children inherite the kingdome of promise.



VERSE 5. 6.

5 If the eues had come vnto thee, if robbers by night,
(how art thou destroyed?) would they not haue stolen that
which were enough for them? If grapegatherers had come
vnto thee, would they not haue left some grapes?

6 How are the things of Elau sought out, his secret
things are searched?



HE ruine & destruction of the
Idumeans is set forth by the spi-
rit of God in this prophecie, for
the instruction and comforte of
the *Israelites*: to assure them, that
God will execute iustice, and
iudgement on their enemies, in
the day of his visitation, whē hee

will saue them. In the former verses (as I haue shewed
already) the Prophet declared the sentēce of the Lord
against the *Idumeans*, that they should be destroyed;
the witnesses thereof, himselfe, and other Prophets,
who heard it from the Lord; the meanes, that he woulde
worke by, the warriours rising up against them to bat-
tyle, the weakenesse of their helps and holdes to the con-

Vers. 1. & 2.

Vers. 3. & 4.

con-

contrary, which, *though they exalted as the Eagle doth his nest among the st. rs.* yet *these* should they be brought downe, saith the Lord. Now, in these that follow to bee handled presently, the greatnes and grievousnesse of their destruction is opened: to wit, that they shall be spoiled and wasted, evē vnto the vtermost, insomuch that their *things* shalbee sought out, yea their *hidden things* and *secret* places shalbe searched. And this is amplified by 2. dissimilitudes: the one of *theeves*, the other of *grape gatherers*. *Theeves*, who rob by night, doe steale for neede commonly, and so they take no more then may suffice their neede: neither stay they lightly to search all things and places, for feare least they be taken. *Grapegatherers* among the *Iewes*, were accustomed to leaue some grapes behind them, according to the law: *Thou shalt not gather the grapes of thy vineyard cleane, nor the grapes that fall downe; thou shalt leaue them for the poore and for the stranger.* But the warriers sent by God against *Edom*, shall not deale with him as *theeves*, or as *grapegatherers*. They shall not be contented with that which is enough, as robbers by night are. They shall not leaue somewhat of his things behind them, as men doe grapes in the vineyard. They shall seaze on al, on more then enough; they shall seeke out the things of *Esau*, that is, *Edom*, they shall seeke the out, and by seeking finding them; yea they shall search and rife the corners, the dennes, the *secret* places, wherein the *Idumeans* would hide themselves and theirs. By which meanes there should be such hauocke made of them, that the Prophet vttereth it with admiration,

and

Lev. 19. 10.

Gen. 25. 30.

and, as if he saw it done, saying first to *Edom*, *How art thou destroyed!* And then of him and his, *How are the things of Esau sought out, his secret things are searched!* Thus is foreshewed, that the desolation of *Edom*, or *Esau*, that is, of *Esau's* offspring, the people of the *Idumeans*, shall be great and grievous, as being wrought by warriours, who shall spare nought, either of feare, as the *eues* doe; or of compassion, as *grapegatherers*. If the *eues* had come vnto thee, if robbers by night, (how art thou destroyed?) would they not haue stollen that, which were enough for them? If *grapegatherers* had come vnto thee, would they not haue left some grapes? How are the things of *Esau* sought out, his secret things are searched?

Aa. 2. 38.

Gen. 12. 3.

Gen. 17. 7.
Gal. 3. 7.

Saint Peter advertising the *Iewes* and the *Profelytes*, that they should receaue the gift of the holy Ghost, if they repented, and turned to Christ: for to you (saith he) is the promise made, and to your children, & to all them that shall be long hereafter, even to as many as the Lord our God shall call: the same in like sort may I say vnto you (fathers & brethren) touching this promise of bringing your enimies to vtter ruine and destruction. For, God said to *Abraham*, *I will blesse them, that blesse thee, and I will curse them, that curse thee:* meaning, that hee would make a perfect league with him, and bee at peace with his friends, at warre with his enimies. But the league and covenant, which God made with *Abraham*, hee made with *Abraham* and his seed. And the seed of *Abraham* are all faithfull *Christians*. To vs all therefore is the promise made, that God will blesse our friends, and will curse our enimies. Moreover, his particular curse and plague

plague ensuing it, vpon the *Idumeans*, is a patterne of that, which shall fall on such as tread in their steps. For the punishment of the *Jewes*, who lusted after evil things, is threatned to the *Gentiles*, if they lust as the *Jewes* did: and if yee be partakers of the sinnes of *Babylon*, yee shall receave of her plagues. Now, among the enemies of the faithfull *Christians*, others doe more resemble the *Philistines*, or *Ammonites*, or *Moabites*, or *Amalekites*, or *Cananites*, or *Assyrians*: there are none liker to the *Idumeans*; then are the *Papists*, as it hath beene shewed. The *Idumeans* borne according to the flesh of the seed of *Abraham*: the *Papists* by offspring come of *Christian* parents. The *Idumeans* circumcised as children of the covenant: the *Papists* baptised in the same that we be. The *Idumeans* served not the God of their fathers according to the law: neither doe the *Papists* in spirit and truth after the Gospell. The *Idumeans* persecuted the *Israelites* to death, and vexed thē with all crueltie: the *Papists* haue butchered the godly with massacres, and made themselves drunken with the blood of Saints. Wherefore the spirit of the Lord assureth vs, that the *Papists* shall bee consumed in his wrath, when it shall burne suddenly: and as they haue followed the facts of the *Idumeans*, so they shall seele their punishments. I speake not herein of all, that are *Papists*: as neither did the Prophet of all *Idumeans*. For the remnant of *Edom* shall inherit with *Israel*, & *Papists* with vs: as many as shall seeke him, whose name is called vpon them. Which God grant they may doe by faith in his mercy, that *Papists* may liue, and *papistrick* may

1. Cor. 10. 6.

Rev. 18. 4.

Amos, 9. 12.
A. R. 15. 17. 8.

2. Thess. 2. 8.

A. 2. 17. 24.
V. 31.

Obad. 1.

Psal. 110. 3.

Esa. 41. 4.
2. Thess. 2. 8.
Rev. 19. 15.
Agg. 1. 1.1. Cor. 9. 7.
2. Tim. 2. 4.

die. But I speake of all who stubbornly persist in the Popish heresies. In whom shall be fulfilled the Apostles propheticie touching *the man of sinne*: *the Lord shall consume them with the breath of his mouth*. And so, that which is written of Edom by the Prophet, may be said by vs to the Romish *Antichrist*: *If theeues had come vnto thee, if robbers by night (how art thou destroyed?) would they not haue stolen that which were enough for them? If Grapegatherers had come vnto thee, would they not haue left some grapes? How are the things of Antichrist sought out, his secret things are searched?*

Howbeit, as S. Paul, though he were assured, that al who sailed with him, should escape aliue, yet said, that they could not escape, except the mariners abode in the ship: so, though it bee certaine that *Antichrist* and his members shall be consumed, yet cannot that bee, except they be let vpō by warriers. For God doth worke by meanes ordinarily. And this is the meanes, that he hath ordained for the atchieuing of that conquest, as we saw before in the *Ambassadours* message, *Arise, and let vs rise vp against her to battel*. The warriours, whose service the Lord doth vse thereto, are all his servants in a sort; *his people most willing in the day of his armie*: but specially Preachers and Ministers of his word. For his word is *the rod of his mouth, the breath, the sword*, whereby he doth destroy his enemies: & Ministers are souldiers, by whose hand hee weelderth it. For which cause their function is compared to warfare, in that it is written by S. Paul, *who goeth to warfare any time at his owne cost?* And, *No man that warreth entangleth himselfe with*

with the affairs of this life, that he may please him, who hath chosen him to be a souldier. And God saith of the by the Prophet Elay: *I haue set watchmen vpon thy walls, O Ierusalem, which all the day, & all the night continually shall not cease.* The watchmen and warriours therefore of the Lord, the keepers of his Church, the conquerours of his enemies, the spoylers of the *Idumeans*, the consumers of *Antichrist*, & *Antichristian impes*, are Ministers of his word, Pastors, & Teachers, who to please him, by whom they are chosen souldiers, should not be entangled with the affaires of this life; to discharge their dutie, should bee sent forth and kept on publike cost; to preserve their flocke, should watch day and night continually over it. The lesse marvaile is it, if in our English Churches *Antichrist* and *Edom* be not consumed yet; nay, if they attempt to consume vs; if by *Papish* policies, by superstitious tokens, by blasphemous writings by traitorous libels and conspiracies, they vndermine our state; if they take craftie counsaile against the people of God, & say, *Let vs possesse his habitations by inheritance*, if they look for a day, whē they may cry once againe, *raise it, raise it to the foundation thereof*; in a word, if they range through the land like woolues, & suck the bloud of sheep & lambs: sith the shepheards faile, the watchmen are asleepe, the warriours doe not fight, through want, somewhere of will, somewhere of abilitie. Of wil, where they entangle themselues with such affaires as draw them from their warfare, and are not content to bee watchmen in *Ierusalem*; but they must haue a watchmanship in *Cesarea* too; or, if they haue one

Elay. 62. 6.

Pl. 83. 3.
V. 12.

Plal. 137. 7.

Esay. 28. 12.

flocke alone, yet doe not feed it, but take their eate in *Sion*. Of abilitie, where there is not sufficient provisiō for training of men to make them good *souldiours*; nor mainetenance sufficient to finde them being trained: that, setting all other cares of *life* apart, they may attend their charge wholly. To them here amongst vs, who, through want of will are backward in this service of the Lord God of Hosts, so much hath beene spoken, so often, so earnestly, both out of this & other places: that I am halfe ashamed againe to sollicite the with *Precept upon precept, Precept upon Precept*. Notwithstanding, as I haue read, that when we had gotten *Calice* from the Frenchmen, there was one appointed to put them in remēbraunce from time to time of *Calice*, in all their solemne meetings for State consultations, till they had regained it: so I am perswaded, that till the amendment of this fault be woone, it is most convenient for the Lordes remembrancers in all our Church-assemblies to wish it to be thought of.

Gen. 4. 10.

Wherefore, to put you in minde even now also of our Spirituall *Calice*, I beseech you fathers & brethren (whom it toucheth) now at length to regard the state of the Soules, the precious Soules of men committed to your charge: whose blood, if they perish for lacke of that attendance, which you ought to giue them, will cry for sharper vengeance, then did the *blood of Abel*. Or, if my perswasion canot prevaile with you: yet let his prevaile, whose praier hath prevailed for you; who died himselfe, that you might liue; who said, and all things were created; whose word the windes & seas obey

obey. Consider the function, that he hath called you to; the duty laid vpon you; the reward, if you do it; the punishment, if you do it not. *who is* (saith he) *a faithfull and wise Steward, whom his master maketh ruler over his household, to giue them their portiō of meate in due season?* Blessed is that servant, whom his master, when he cometh, shall finde so doing: verily, I say vnto you, he shall make him ruler over all his goods. But if that servant say in his hart, my master doth deferre his comming, and begin to smite the servants and maidens, and to eate and drinke, and to be drunken: that servants master will come in a day, when hee looketh not for him, and in an houre, that he is not ware of, and will cut him in peeces, and giue him his portion *with the vnbeleeuers*. Our Saviour the sonne of God, the king of kings, and Lord of Lords, having entertained men & women of al degrees to be his household servants, is carefull to feede thē with convenient food, that they may serue him in their vocation fruitfully. This food is the doctrine of his holy word, which must be divided in diuerse sorts vnto his servants, according to their diuerse states: some to be fed with milke, some with strong meat; some humbled with the law, some raised with the gospel; each to haue his *portion of meate* most whole some for him. Nor only must they haue it, but haue it too in *due season*, as often as they need it: which is so often, that the holy Ghost (to shew the continuall necessitie thereof) doth will it to be given them *in season & out of season*. For, as mens bodies should loose their temporall life, vnlesse, as they decay still, so they were repaired with sustenance of meate and drinke: in

Luk. 12. 34.

2. Tim 4. 2.

Amos, 8. 11.

Luk. 19. 11.

Gen. 41. 40.

1 Pet 5. 4.

Dan. 12. 3.

ΑΙΧΟΜΑΙΝΕΙ.

Tit. de rei iudicata.

A Gel. Noct.
Artic. 20 c. 1

like sort mens soules are fainting still also, to their hazard of life eternall, vnlesse they be refreshed with the food of Gods word. Wherefore that his *servants* and *maidens* be not famished: the *master* of the *household* hath made you his *stewards* to minister meate vnto the. If you behaue your selues, as wise *stewards*, and *faithfull*; wise, in discerning what *portion of meat* they neede each, and when; *faithfull* in giving it to them in due season: your *master* shall come, who nowe is absent as it were and gone into a farre country, but he shall come againe and fill you with blessednesse; he shall make you *rulers* over all his goods, and honour you as highly as *Pharaoh* did *Ioseph*; yea, he shall reward you with a *crowne of glory*, an *incorruptible crowne*, and yee shall shine as *starres* for ever and ever. But if yee thinke his *comming* to be farre off, and so begin to *smit* the *servants* and the *maidens*; nay, I would to God yee did *smit* them onely so that yee taught them too, for that were a benefite; but if yee famish them, and play the good fellows your selues with the world, and *eate and drinke*, and bee *drunken*: your *master* will come in a day when yee looke not for him, and in an *houre*, that yee are not ware of, and will cut you in *peeces*, and giue you your *portion* with the *unbeleevers*. By the *Roman lawes* of the 12. tables, if a mā owed money vnto sundry creditours, and after iudgement given, did not agree with them himselfe, or others for him: his creditours might (after certain daies respite) cut his body in *peeces*, and take them each a part thereof. *Phavorinus* the *Philosopher* reproveth this law as cruell and barbarous. But *Cecilius* the *Lawyer* replied

plied well vpon him, that so great a punishment was appointed of purpose, that they might neuer come vnto it. For now we see many (saide he) laid vp fast, and cast into fetters because the paine of fetters is contemned by lewde persons. But I neuer read nor heard, that of old time any was cut in peeces: because they could not set light by that punishment. Metius Fufetius, the Prince of the Albanes, having promised the Romane king Tullus Hostilius to succour him against his enemies, did treacherously deceiue him: by whom he was therefore tied to two carts, his handes to the one, his feet to the other, and so (the horses being driven contrary waies) he was torne in peeces. Livie misliketh this punishment as over sharp, and saith that there was small regard of humane lawes had in it. But Virgil weighing better the greatnes of the fault, alloweth it with graue censure, *At tu dictis Albane mœnes*. Traitors in our daies, though they be not torne with horses as Metius, yet are they rent in peeces, as Metius was, and quartered. The Papists complaine thereof to forreine nations, as of outrageous tyrannie, when they are put vnto it for traiterous facts against our Prince. But it is vsuall and lawfull for the Pope (as Leo the tenth practised in Guicciardin doth witnesse) to quarter me for treason wrought against him. Now, this severe punishment, which hath bin thought fit by mortall Iudges to be laid vpon vnfaithfull debtors, vpon treacherous persons, vpon rebellious Traitours, is the same, that Christ the immortall iudge denounceth vnto you, if yee be disloyall to God, your Soueraigne Lord, if yee breake promise with him and his servants,

if

Hist. ab Vrb.
Cond lib. 1.

Æneid lib. 8.

But thou O
Alban Prince,
thy promise
shouldst haue
kept.
Epist. de per-
sequut. Angl.

Hist. Ital. l. 13

1. Rev. 21. 8.

Mat. 24. 51.

if yee pay them not the debt, which yee owe them, & give *thē* their portion of meate in due season. A very grievous punishment: yet nothing to that, which Christ importeth by it. For he doth import (as the words following shew) that yee shall haue your portion with the *unbeleeuers*. And the *unbeleeuers* shall haue their portion in the lake, that burneth with fire and brimstone, which is the second death. Of *Damocles* a Heathen man it is recorded, that when *Dionysius* the Tyrant entertained him magnificently and Princely, although at the first hee thought himselfe happy, respecting the traine of men, attendant on him, the plate of gold and silver, the gorgeous cloths, the sweet perfumes, the Viands most delicate, all furniture rich and royall: yet after, seeing a sword hanging by a thread let downe over his head, he could take no ioy of his entertainment, nay he tooke greefe, and desired earnestly to be dismissed from it. How much lesse ioy should you take in your eating, your drinking, your pleasures, with which, as worldly baits, the Prince of this world doth pamper your flesh against the day of slaughter: sith there hangeth over your necks an axe of vengeance, not that may perhaps, but that will assuredly, not kill your bodies only, but both bodies and soules, not with temporall death, but with everlasting into hell fire; there shall bee weeping and gnashing of teeth. O consider this, yee that forget God! least he teare you in peeces, and there be none that can deliuer you. The *warriour*, that spoileth the *Idumeans*, shall honour him: and he, that watcheth over the *Israelites* to saue them, shall see the

salvatiō of God. And thus much to thē, who through want of will, *search not the secret things of Esau.*

As for the defect, which this exploit suffereth through want of habilitie, because such as should doe it, are either not trained or not maintained to it in sufficient sort: that is so much hurtfuller to vs then the former, by how much the contagion of it spreadeth farder. For *souldiours* ought to *learne & practise feates of warre*, (as expert men haue noted) *before they deale in martiall affaires with their enemies*: and as they should employ themselves to no businesse, but to their service only, so should they be allowed *victuals*, & other *necessaries*, that they need not to doe it. Wherevpon the Lord appointing *Priests* and *Leuites* to serue him in this warfare (as *Moses* tearmeth it) and *ministry*, allotted them, *offerings, first fruits, and tithes of all the land* to liue by, with *Cities* to dwell in, and *grounds* annexed therevnto: and, beside the convenience of their abode together in *Ierusalem* and other *Cities*, that they might the better be trained from their infancie to skil of the *priestly* and *Leuiticall* duties, to *teach the law of God*, and *offer incense*, and *Sacrifice*: there were also *Colleges* and companies of *Prophets*, wherein the younger learned vnder the elder (as *children* vnder fathers) to be men of God, to praise his name, & teach his will. These orders receaued by the Church of *Israel*, should be followed by ours: though not in all particulars; yet in the generall equitie. For, as *they who served about the holy things, did eate of the temple; they, who waited at the Altar, were partakers with the Altar*: so the Lord ordained

Veget. de re
milit. lib.
1 cap. 1.
Lib 2 cap. 19.
Lib 3. cap. 3.

Num 4 23.
Numb 18 9.
Num, 35. 2.

Deut 33 10.
1. Sam 10 5.
& 9. 10
2 Kin. 2 3.
& 6. 1.

1. Cor. 19 13.

1. Tim. 1. 18.
spatular.

2. Tim. 2. 3.

2. Tim. 3. 15.

Act 16. 3.

2. Tim. 3. 10.

As appeareth
by the grounds
thereof in S.
Cyprian, Eusebi-
us, Gregorie, the
Councils of To-
ledo, with o-
ther Councils,
Fathers, and
and Stories Ec-
clesiastical: and
M. Bucer shew-
eth in his
booke, enti-
tuled, De refor-
matione Collegii
Canonici.
Mat. 21. 41.

too, that they who preach the Gospell should live of the Gos-
pell. And *Timothee*, who was chosen to serue in this
warfare, as a souldiour of *Christ*, did not only knowe the
Scriptures from his infancie, but also was brought vp to
the ministry by *S. Paule*, whose doctrine and behaviour
framed him vnto it. In which consideration our Aun-
cestours provided Houses, Glebeland, Tithes, & other
profits, for the commodious dwelling & maintenance
of Pastours: and endowed Bishopricks, Cathedral and
Collegiat Churches (as we call them) with landes and
reuenues, that learned godly Teachers being placed
there, might instruct others by their doctrine and beha-
viour, as *S. Paul* did *Timothee*. For the fuller perfecting
and finishing of whom to all the Lords worke, they
founded Vniuersities and Colleges therein also. But I
would to God these nurseries of Pastours & Teachers
of the Church, were husbanded in such sort to the
Lords advantage, that we need not feare his sentence
of the vineyard, that he will let it out to other husband-
men. Then should not so many raw vntrained souldi-
ours receiue the Lords pay, who doe him smal service
in the day of battell. And yet there were lesse cause to
complaine hereof, if they, who be trained, were pro-
cured to serue him. But the imprest money and wages
due to them, the livings (I meane) appointed for their
maintenance, are so impaired and minished: that, be-
ing not able therewith to find theselues in souldiour-
like state, they refuse the calling; or if they vndertake
it, they are distracted from it, with cares how to sup-
ply their need. Whereby it commeth to passe that,
the

the Levites flying each into his land for lack of their portions, the house of God is forsaken. And to fill their rooms others are taken, who will be hired for least: not according to the proverbe, *Best is best cheape*; but to the common practise, *Best cheape is best*. Who, though not to serve the calves of *Dan* and *Bethel*, yet are made Priests, as those by *Ieroboam*, of peeces of the people, not of the sons of *Levi*. Who, if they had the grace, should say, *I am no Prophet, I am a husbandman*: and returne to the trade which their friends haue taught them.

Who are not endued with necessary gifts for the Prophets duty: and therefore, howsoever men haue called them to it, God hath not called them. For, whom God calleth vnto any function, the endueth he with gifts to performe it: as *Bezaleel*, to make his tabernacle; *Ieremie*, to doe his message; the Apostles to preach the Gospell. So the flock of *Christ*, is desolate of shepherds; and his campe of *souldiours*: while such haue the places, as cannot strengthen the weak, helpe the sick, bind up the broken; nor destroy his enemies with the two edged sword, and defend his subiects. A great cause hereof are Patrons of Benefices. For, whereas the interest of choosing the Pastour belonging of old time to the Congregation, is now conveyed to them, because their predecessors did benefit the Church some way, and therefore were put in trust as Patrones of it: they, a number of them, doe deale with the matter as *Polymester* did with *Polydore*, that is, as evill gardians doe with their wardes, and turne their patronage into pillage. The lust of their hearts hath defiled their hands

Neh. 13. 10.

1. King. 12. 31.

Zac. 13. 5.

Exod. 31. 2.

Ier. 1. 9.

Act 2. 4.

Ezech. 34. 4.

Heb. 4. 12.

Ios. 7. 31.

Ios. 6. 19.

Aa. 5. 3.

Ios. 7. 23.

Mat. 27. 24.

Gal. 6. 7.

Ios. 7. 25.

Aa. 5. 5.

with the sacrilege of *Acan*: to take gold and silver, and *Baby'onish garments*, of the spoiles of *Iericho* consecrated to God. Or, if not with so foule sacrilege, as his was, because their Predecessours gaue some of it perhaps: yet with the sacrilege of *Ananias* and *Sapphira*; yea, though themselues had given it. If they thinke to cover their profane dealing with *Acan*s conveyance by hiding the pray, or to wash their hands with *Pilates* pretense, that they are guiltlesse of it, they gaue the adwosons freely to friends or servants: they deceiue themselues. For *God is not mocked*. And he will finde them out in a day, when they looke not for him, & in an houre, that they are not ware of, and bring them to shame with more dreadful punishment, then either he did *Acan*, or *Ananias*, & *Sapphira*. Wherefore I hartily beseech the young Gentlemē that be here present, and al that are or shalbe Patrones hereafter, in a religtous reverence & fear of the Lord, to keepe themselues pure from this abomination. At least, to remember the miserable end of *Richard* the V-surper: who being made *Protector* of the King and Realme, got the realme himselfe, and robbed the King of it. That, if they deeme their patronage to be meerly civill, and the goods of Benefices to be as common mens, not sacred to the Lord: yet being made *Protectors* thereof, and of the Pastors, they follow not his fault, whose ende they detest. Though, the very truth is, (which I wish they weigh too,) that the Churches goods, allotted to the maintenance of Pastors & Teachers, are not profane but sacred: and therefore the sin
of

of them, who purloine them, is sacrilege, not theft: wherein God is spoiled, as himselfe pronounceth, *Will a man spoile God, that yee do spoile me? And yee say, wherein do we spoile thee? in tithes and offerings.* Howbeit, if church livings were impoverished by none, but by Patrones: the case were not so evill, because it is against the law. But they are distressed also (beside other pensions and incombrances) by Appropriations, as the lawyers tearme them; or, as they are named cōmonly, Impropriations. Whereof the condition is the more grievous, for that in many parishes there is not a Vicar well & sufficiently indowed to do Divine Service, and instruct the people, and keepe hospitality: which yet the law cōmandeth, if it were obeyed. *Iosias, in the eighth yeare of his raigne, began to seeke the God of his father David; & in the twelfth yeere he began to purge Iuda and Ierusalem from the hie places, and the groues, and the graven images, and the molten; and in the eighteenth yeere he sent Saphan and others, to repaire the house of the Lord his God.* Reformations of disorders cānot be made all at once: chiefly, when the Church hath of long time beene overgrowne with them, as then it had vnder Idolatrie, and hath with vs vnder Popery. King Henry the eight, a Prince of noble memory, began to set forth the holie word of God. And his sonne, (another *Iosias*, had he lived) began to purge England from Images, & Masses, and Massing-altars, and superstitions. I doubt not, but our gracious *Queene* and soveraigne Lady desireth in the steps of her Father and Brother, to adde this vnto them, that workemen be mainetained for repairing of

Mal 3. 8.

Ann 4. Henr 4.
cap. 12.
2. Chr. 34. 3.

Vers 8.

Exod. 35. 21.

^a De regno Chr.

lib. 2. cap. 7.

^b Exposit. of

Agg. the Pro-

phet, chap. 1.

^c M. Latimer, in

his 1. & 6.

Serm. preached

before King Ed.

M Fox in the

Acts & mon.

lib. 4 All the

Bishops of Eng-

land (300.

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that they had

gotten Benefi-

ces to be ap-

propriated to

them: as ap-

peare by Mat.

westm. in Florib

in 7. an Do. 1261

^d The peram-

bular of Kent

in Frensbury.

the Church. But it lyeth not in her Highnesse alone to bring it to effect: the Lords and the Commons haue a stroke in it. Wherefore, seeing now a Parliament is summoned to be held shortly: let vs desire God in humblenes of spirit to encline their hearts, that, although it be with losse of some part of their owne commodities, yet they will follow the zeale of the Israelites for the tabernacle of assembly. And as the religious professors of the truth haue shewed, that Church-livings appropriated to others, should in conscience finde the Pastors of the Church: so God graunt, that they who haue the authority may see it with a single eie, and bring it to passe with an vpright hand. *Martin Bucer* (in ^a his godly requests & advises presented to King Edward) treating of skilfull Pastours to bee ordained throughout the realme, saith; that *their mainetenance ought to bee required of them who receiue the profits of the parishes by appropriation, or any other way.* Bishop ^b Pilkinton (vpon *Aggeus*) complaining, that the Pope robbed parishes to feed his Monkes, wisheth, that the Gospell may restore that iustly, which he tooke wrongfully awaie, and gaue them yet a right name of impropriations, because they be taken away improperly, and properly belong to the parishes. But what should I mention Bishops and Divines (of whom there haue ^c many declared the same mind,) when as Master ^d Lambard, a gentlemā & Lawyer, speaking of a Kentish Benefice converted to an appropriation, doth censure it with these words: *One (amongst many) of those monstrous birthes of covetousnes, begotten by the man of Rome in the darke night of superstition, and yet*

yet suffered to liue in this day light of the gospel, to the great hinderance of learning, the impoverishment of the ministry, and the infamy of our profession. Hard may this seeme to such as haue the liuings: and some peradventure will say of these speeches, *The land cannot beare them.* But it is harder to suffer the land to stand in those tearmes, in which God saith to Iuda: *Yee are cursed with a curse, for that yee spoile me, even the whole nation.* And if heathē men, *Philani, Codrus, Curtius*, haue giue their liues to benefit their cōuntry with a temporal blessing, and that vncertaine too: what should Christians doe to draw that blessing on it, which hee, who cannot lie, doth promise? *Bring yee all the tithes into the storehouse, that there may be meate in mine house, and proue me nowe herewith,* saith the Lord of hosts, *if I will not open the windowes of heaven vnto you, & powre you out a blessing with out measure: and I will rebuke the devourer for your sakes, that he shall not destroy the fruit of your ground, neither shall your vine be barrē in the field,* saith the Lord of hosts: *and all nations shall call you blessed, for yee shall be a pleasant land,* saith the Lord of hosts. Wherefore let vs (belo-ved) of the Vniuersity, get our country this blessing, as much as lyeth in vs, by providing, that Pastors, where we haue appropriations, may bee mainetained with their tithes, that there may be meate in the house of God. I meane not hereby, that wee shoulde giue away that by which our schooles and schollers be maintained. For God hath ordained Ecclesiasticall goods to finde, not onely Priests and Levites, but their offspring; eue them, who are brought vp to be Priests & Levites,

and

Amos, 7. 10.

Mal. 3. 9.

Verf. 10.

and them who bring them vp; the *children of the Prophets*, and the *Prophets* themselves. That, if there bee enough in our appropriations for the Pastors maintenance, beside that which wee haue for the nurserie of Pastors, as commonly there is: wee may with good conscience receiue our owne revenue. My meaning is therefore, that, the rents reserved, we should allow the rest of the Livings to Pastors: which I speake not so much for those, that publicly our Vniuersity hath, to be let by Convocation, whereof the greater part hath shewed well already themselves to be of this minde: as for those that privately belong to our Colleges, to be let by the Heads thereof and the Fellowes.

It is of an humane and honest affection, that wee sometimes would pleasure other men therewith, our friends, suing for them. But if *Iob* said to *Sophar* and his partners, *Should you speak wickedly for Gods defence?* how much lesse ought we to doe vnrighteously for the fauour of men? And may we not looke for the plague, that fell on *El*, if, as he did *honor his children above God*, so we do our friends? *Levi* is commended by the holy Ghost for *saying of his father and of his mother, I looke not on him; neither doth he acknowledge his brethren, nor knowe his children: but they obserue the word of God, and keepe his covenant.* All *Christians* are bound herein to be *Leuites*, regarding neither father, nor mother, son, nor daughter, in respect of God, when his word and covenant commeth into question. Wherefore, sith this is a speciall point thereof, that *all the tithes bee brought into the storehouse, that in his house there may be meat: we* should

Iob. 13. 7.

1. Sam. 2. 29.

Deut. 33. 9.

Mat. 23. 37.

should observe and keep it, though with the disfavours of friends whatsoever. And as it becometh vs to doe it our selues; so, to wish that others enioy the blessing with vs. In which case, the duty that we owe to Kings and all in authoritie, doth bind vs to pray for the high court of Parliamēt, that by their ordināce the Church may bee repaired, and wee may lead a quiet and peaceable life in all godlinesse and honesty. When, Eliasib the Priest (the high Priest of the Iewes) had made for his kinsman Tobias a great chamber, where they afore time did lay the meat offering, the incense, and the vessels, and the tithes and offerings, appointed for the Levites and Priests: as soone as Nehemias (the Prince of the people) understood thereof, it grieved him sore. Therefore he cast out the household vessels of Tobias out of the chamber: and brought thither againe the vessels of the house of God, the meat offering, and the incense. And perceiuing further, that the portions of the Levites were not given them, who therefore were fled each into his land: he reproveth the rulers, & said, why is the house of God forsaken? and assembling them he set them in their place againe: and all the Iewes brought the tithes into the storehouse, to be divided to them. The Pope in the iniquitie of his high vsurped Priesthood over Christians, endowed his kinsmen the monks with tithes and livings, by which afore time the Pastors were maintained. Whereof it hath ensued, that many a Tobias doth hold them vntill this day. O that it might grieve, that it might grieve sore, our Nehemias, the Parliament, that they might dispossesse Tobias thereof, & againe apply them to maintaine Pastours. The Anti-

Tim. 2. 2.

Neh. 13. 4.

^a Cōc. Trid. Sess.
22. de reform. c.
11.
^b Sess. 24. de re-
form cap. 18.
^c Cap. 19.
^d Sess. 5. de re-
form cap. 1.
^e Sess. 23. de re-
form cap. 18.
^f Luk. 16. 8.
g. King 18. 19

2. Chr. 36. 10.
Dan. 5. 2.
Ezra. 1. 7.

2. Chr. 31. 4.

Neh. 13. 14.

Mal. 3. 10.

1. Tim 4. 8.
Rev. 9. 8.

christian counsell assembled at Trent, tooke order for
a restoring of the goodes of Benefices, and ^b setting learned
Priests in them, with ^c annulling of advowsons, & ^d erect-
ing Lectures, and maintaining Teachers, & ^e Seminaries
of Schollers in all Cathedrall Churches, to set Popery for-
ward, and build vp the the houses of Idumean idols. ^f The
children of this world are wiser in their generation, then
the children of light: & ^g Baalites more zealous for their
superstition, then Israelites for the truth. But thou cast
O Lord, and wilt, (vnlesse our sins provoke thy wrath
again. vs) cause the light of thy countenance so to
shine vpon vs, that the Christian Court of our English
Parliament shall be as carefull to build vp thy house, &
advance religion: that the vessels of thy temple, which
Nabuchodonosor tooke away, and Baltasar did drinke in,
be restored by Cyrus, to whome they are befallen, that
Elizabeth thy handmaid command the people to giue the
portion of the Priests and Levites, that they may be strong
in the law of the Lord, as did thy servant Ezekias, that
Pastours may be set againe in their places, and all the
Tithes be brought into the storehouse to be divided to the;
that none of them want, as Nehemias provided, and
thou commandest by thy Prophet. So shall they by
whom this noble worke is wrought, be remembered in
it, and the kindnesse, that they shew on the house of God and
the offices thereof, shall not be wiped out. So shal the win-
dowes of heaven be opened to vs, and a blessing poured on
vs without measure, a temporall and eternall blessing:
for godlinesse hath promise of them both. So shall the
devourer be rebuked for our sakes: and the Locusts (the Je-

X suites

Quere Who are Locusts in 1847?

The Prophecie of Obadiah.

51

(*nites and Seminary Priests*) shal not destroy our fruite,
neither shall our vine (our Christian vine) be barren. So
shall we be called blessed by all nations: for wee shall bee a
pleasant land, a land that shall flowe with the word of
God, more to be desired then gold, more sweet then hony. Fi-
nally, so shall Israel triumph over his enemies, and the
things of Esau shall be sought out, his secret things shall
be searched: that is, *Christ* shall raigne, and *Antichrist*
shall be confounded. Which G O D grant for his mer-
cy sake in *Iesu Christ*, through the operation of his Ho-
ly Spirit: to whom, three persons, & one G O D, bee all
praise, and honour, and glory, and power, for ever &
ever, Amen.

Esay, 5. 1.

Psal. 19. 10.

H 2

VERSE





VERSE 7.

7 All thy confederates haue ariuen thee to the borders: the men that were at peace with thee haue deceiued thee, & preuailed against thee; they that eate thy bread haue laid a wound vnder thee: there is no vnderstanding in him.



THE Prophet hitherto set downe first the certainty of the destruction of the Idumeans, and then laid before them the grievousnes of the same: commeth now to this point, which insueth, which implyeth both the former: shewing that all their confederates and friends, such as were nearest vnto them should ioine together vtterly to destroy them. Which circumstance as it argueth, that they should certainly come to ruine, and that no hope remained, that they should be delivered from it seeing such as they hoped, should helpe them from it, should be prepared to bring them to it: so doth it amplifie the bitterness of it. David complaineth grievously that his familiar friend, who went with him into the house of God, whom hee trusted, and who

who did *eat* of his bread, that such a one should lift v.
his heele against him. If an enemy had done him that di-
ssonor, he saith he could haue borne it. Cesar contained
himselfe when the rest of the Senate strooke him with
their penknives: but when Brutus floore him hee said,
Et tu quog, mi fili! Even so is the bitterness of this destru-
ction herein declared, that it shoulde bee wrought by
their friends and confederates. All thy confederates, &c.
The same thing also in effect is repeated & reiterated di-
uers waies to lay it deeper in their hearts, and to put
them the better in minde thereof. For they that were
in league with them, are called their confederates. The me-
that were at peace with them, they that eat their bread; &
their ruine signified, when it is said, haue driven thee to
the borders, haue deceived thee, prevailed against thee, laid
a wound under thee. All which is set out after the Pro-
phets manner, when he saith, haue drive, haue deceived,
&c. when he meaneth that they shoulde, for that it
shoulde so surely come to passe, as though it were done
already. The meanes is said to be by fraud & guile, whē
it is said, they shall deceiue thee, &c. whereunto is also ad-
ded, to make vp the mischief, that this treacherous
dealing shoulde be so crafty, that they shoulde not es-
pie, much lesse prevent it: When it is said, there is no
vnderstanding in him. Whereof he also speaketh more
at large in the next verse saying, shall not I in that day
saith the Lord, even destroy the wise men out of Edom?

The point, which I would here commend to your
cōsiderations is, that the Lord will worke the overthrow
of Edom by his friends, which is meant in these words,

155 13.

Xiphilin. ex Di-
onis Iulio.
Sueton. inc. of 1.
re particula 82.

Deut 4.10. &
13.11. & 17.13

Chap. 6.

Chap 7.
2 King. 19.

Thy confederates haue driven thee. The Iudgement of the Lord executed by his law, vpon enticers to Idolatry, disobedient to magistrates, vnthankfull children, &c: is in sundry places of Deutronomy, knit vp with this sentēce, So shall all Israel heare and feare. Whereby is declared the end of punishments appointed by G O D, and executed in iustice vpon offenders, namely that the rest might heare, and feare, and learne not to offende in like māner, lest they incurre the like vengeance. The point then that we haue to learne is, to vnderstand by the example of the Iustice of G O D executed vpon the Idumeans, that all their confederates should driue them to the borders, &c: that if any haue such hatred against the servants of G O D, as Edom had against Israel, then that this Iudgement is denounced against them. For the Lord hath determined, that who oppresseth his friends, must be deceived and plagued by their friends, and such as they reposed greatest confidence in. The Madianites, as it is in the history of the Iudges oppressed Israel very sore, so that for feare of them, the Israelites made them dens in the moūtaines & caues: when Israel had sown, they came vp and destroied the fruit of the earth, and left no food for Israel. Against thē the Lorde sent Gedeon; and to overthrow them he vsed not the hands of the Israelites: but after that Gedeon & the cōpany, that were with them had blowne their trumpets and broken their pitchers the Lord set every mans sword against his neighbour. Senacherib the king of Ashur came against Ierusalem and Ezechiah the king thereof with a mighty army, thinking to make thrall to him all the

peo-

people, and *Rabsakeh* with most arrogant & presumptuous words, defied the Lord, who (he said) could not deliver them. But the Lord first confounded his armie and by an *Angel* destroyed them, so that he was faine, with shame to flee home, where hee armed his two sonnes, *Adramelech* and *Sharezer* against him, who, whē hee worshipped his God in the temple, slew him with the sword.

But the cruelty of *Nero* against the *Christians* farre exceeded that of the *Madianites*, and *Senacherib*: in so much that he sowed them in the ^askins of wilde beasts, & so cast them to dogges to be devoured: tying them also to stakes to ^bburne in the night for lights. But the Lorde raised against him his counsell, his friends, captaines, subjects, &c: so that he found not that favour, which *Senacherib* did, for he could neither haue ^cfriend nor foe to do so much as kill him.

Yea if men would not conspire against these enemies of Gods people, rather then they should lacke friends to destroy them, the wormes out of their owne bowels should devour them, as befell to ^d*Herod* & ^e*Antiochus*.

Wherefore, who soever haue followed the cruelty of the *Edomites* against the *Israel* of God, let them remember for their instruction, that they shalbe partakers of the same punishment with the *Edomites*. And let vs consider, that if the wicked draw his bow to shoote at the poore and needy, though they whet the sword to slay the innocent, yet their sworde shall enter into their owne heart, and their bow shalbe broken, which the Prophet

^a Sulp. Severus lib. 2. & Tacit. lib. 15. cap. 10.

^b Sulpit. & Tacit. ubi supra, & In zenal. Saty. 1. ver. 155.

^c Suet. in Neron. cap. 47 Sulpit. lib. 2. Eutrop. lib. 8.

^d Act 12. 23.
^e Mich. Glycas in fine part. 2. annal.

Pfal. 7. 12. 13.
14. 15. 16.

phet threatneth not without exception, namely if the wicked turne not, then the Lord will whet his sword, &c. And whereas he travailed to bring forth a lie, his mischiefe shall light on his owne head and the wrong which he imagined against others, shall fall downe on his owne scalpe.

Iob 5. 23.
Hol 2. 18.
Iud 9. 13.
2 King. 17. 25.
Rev. 22. 11.

But the godly are at league with the stones of the field, and the beasts of the earth: but such as are not at peace with the Lord, a stone shall fall on their head, as on Abimelechs, or Lyons shall fall on the, as on the Samaritans. Wherefore such as are godly, let them yet be more godly, and let the wicked remember, that all their confederates shall drine them to the borders, &c.

Yet must we take heed, that we imagine not, that all such, against whom their confederates deale, are in nature and condition like the Idumcans. For as other chastisements are common to the godly, with the wicked, though the effect fall not out alike in them both: so also in this, to be deceived by friends, and principally by those wee bee at peace with, doe often happen vnto them. For we read of David, that his familiar friend had laid a snare for him, and such as were neere vnto him as Achitophel, and his owne sonne Absolon.

2 Sam. cap. 15
xx 16.

Verf. 18.
Psal 41. 9.

Rom. 8. 17.

That which befell to David, happened also to Iesus Christ, of whom David was a figure, as is plainly declared in the 13 of Iohn, whereas the very words of David are applied to Christ, to teach vs the dealing of Iudas. He that eateth bread with me, hath lift up the heele against me. Now we knowe, that it is the chiefest blessing of Christians, to bee made like to the image of Christ

Christ. No marvaile then, if they haue beene so dealt withall, and that such as haue *eate* their *bread*, haue *life* vp their *hee*le against them.

The example of the noble *Admirall* of *France* traitterously murthered in *Paris*, now 12. yeares since, in this case is so pregnant, that we need not goe further. With whom there were so many thousandes *murthered*, by such as professed themselues their *friendes*. Whereby wee may perceiue, that this is no certaine signe of *Idomeans*, but that it is apparant, that even in the *Church of God*, there is falsehood in fellowship, & in trust treason.

The difference therefore in this point betwixt the wicked, and the godly, is 1 in the *cause*, 2 in the *comfort*.

1 In respect of the *cause*; the wicked & vngodly are worthily so served, making their *confederacie* in worldly respects: but the godly vnworthily; so that *David* iustly protesteth, *If this wickednesse bee in my hand, &c.* yea, *if I haue not deliuered him, that without any cause was mine enimie, &c.*

2 In respect of *comfort*; for that the wicked, when they be so intreated of their *friends*, haue no manner of succour, or ease, which they can betake themselues vnto: whereas the godly in this case fly to the *Lord*, whom they finde to bee a sure rocke, and certaine defence, when the helpe of man fayleth, and is set against them, as *David* being perlecuted by *Absolō*, cryeth out *how are my aduersaries encreased? how many rise up against me but thou Lord art a buckler for me, my glory, and the lifter up of my head.* Wherefore trusting in the

Vid. part. 4. Cōment. de statu Relig. & Reip. in Gallia, sub Carole 9. Anno 1572.

Psal. 3.

Rom. 8. 31.

assured confidence, & invinciblenes of the *Almightie*, he feareth not, though *ten thousand* had set themselves against him. This therefore bringeth a *terror* to the wicked, when they be forsaken of their *friends*, & haue nothing to trust in, but their wickednesse: but a notable comfort is it to the godly, when continuing in their goodnesse, they haue the *Lord* alwaies to bee at their side. So the wicked dare look for no helpe of the *Lord*, but the godly are full of the consolation of the *holy spirit*. So that the wicked may say, if our *friends* be against vs, who shall be *with* vs? but the godly may say, *If God be with vs, who shall be against vs?*

Which consideration of the state of the godly, that such as professe themselves their friends, haue set themselves against them, may teach vs, how to answer that obiection of the Papists, who because many haue *revolted* from vs to them, yea of our *Ministers*, would perswade the ignorant that our *doctrine* is naught. A worthy matter, no doubt! if some for 30 peeces of silver to be paid in their *Seminaries*, haue gone thither that they may betray *Christ Iesus*. And what say they herein against vs, which the *Jewes* might not haue said against our *Saviour*, that one of his *Disciples*, yea of his chiefe *Disciples* was set so against him, that he had *betrayed* him. Another reason they haue like vnto this, though not in all circumstances, yet in the maine ground; which is the *dissention* amongst vs, and such as are of other *Churches* beyond the sea, concerning certaine ceremonies, wherein we differ from them. But seeing that the *Lord* knowes how to *turne* it to the

pro-

profiting of his Church, and when it pleaseth him, can reveale these things to vs: why should any make an argument hereof, against the truth of our doctrine? seeing we find, that God hath turned the like to his greater glory, as that dissention of Paul and Barnabas, & Paule and Peter.

But as I shewed by cōparison of other points, that the Papiſts do most lively represent the Idumeans: so also falleth it out, that they should bee betrayed by their owne confederates and friends, as were the Idumeans: as by Albertus Pighius in iustification by faith only: by Arias Mōtanus in the sufficiency of the Scriptures; by And. Masius in Reliques, by Alphonsus de Castro, Espenceus, Caietanus, &c: & the schoolemē in the rest of the points of superstition. And Luther, Calvin, Bucer, Oecolampadius, Zanchius, Beza, &c: the most worthy warriors in the Lords battels, we know were sometimes of their friends, some being Friers, other Priests and Canons, & they who were least nursed vp in Popery. So truly is the saying verified of them also; *Thy confederates have driven thee to the borders, &c.* Whose godly example I wish may moue them, if there be any here of their cōfederates, to deceine them, and helpe to drine them to their borders by the example of Saul, who being made a Paul, revolted from the Pharisees, and destroyed that which before he had builded.

Iosephus reporteth, that Cyrus, who caused the Jews to build the temple, & gaue thē backe the vesseis thereof, was moved to doe it, by reading the prophcie of Isaiah, who 200. yeares before had named him, who

Act 15.39,
Ga. 2. 11.

Controu. 2 § :
Quoniam quidē
edit Par. 1549
quem id. d. re-
prehendit Ru-
ardus Tapperus
tom. 2. de Iusti-
ficat pag. 32.

Lib. II. cap. I.
Antiquit. Iudai.
II. 45. I.

Ier. 48. 10.

Exod. 32. 16.

1. King 20. 31,
32. &c.

should do it. I beseech God, that these men also reading this *prophecy*, that the *friends* of the *Idumeans* shall destroy them, may be encouraged to do it; that this may prevaile so much with them, as that did with *Cyrus*. For though they be your *confederates*, *friends*, *brethren*, *parents*, *children*, yet must you not be affraid to wound them spiritually, for the wounds of a friend are sweet. We must destroy not their persons but their errors, and to be cruell herein is *piety*. And such cruelty as this is commanded by God; *Cursed be he, that withholdeth his hand from this blood.*

When *Aaron* had entised the *Israelites* to *Idolatrie*, and provoked them to the offending of God, by worshipping the *golden calfe*: *Moses* proclaimeth, who so pertaineth to the Lord, let him come to me, and all the *sonnes of Levi* gathered themselves -- So they went from gate to gate through the host & slew every man his brother, every man his companion, and every man his neighbour: and so they consecrated their hands vnto the Lord and drew a blessing vpon them. But alas! how farre are we from doing this same in the warfare of *Christ*, against our friends, kinsfolkes, and neighbours! Would to God many of vs were not caried away with that foolish pitie of *Ahab*. When *Benhadad* had come vp to fight against *Israel*, but was discomfited, & was faine to flee into a secret chamber to saue his life: It was told him, that the kings of *Israel* were mercifull kings. Wherefore he sent to him certaine men, who said, thy servant *Benhadad* saith. I pray thee let me liue. To whom *Ahab* said, is he yet aliue? he is my brother. Yea, said they thy

thy brother *Benhadad*, &c. and so was hee content to make a covenant with him, and *Achab* confederated himselfe with *Benhadad*. But there was sent a man of God to *Achab*, who told him, for as much as he had let a man *scape* out of his hands, whom the Lord would haue *slaine*, his life, should be for his, & his people for his. There bee this day too many *Achabs*, who can aske, whether their brother *Benhadad* be aliue, and willinglie spare him, hoping, that he will one day remember them with the like curtesie; so long as he is aliue hee is their brother *Benhadad*, yea their brother *Benhadad*: but because they let them *scape*, whom the Lorde would haue to be *slaine*, their life shalbe in steed of theirs, and their people in steede of theirs. Yet O Lord spare thy people, and powre out thy *wrath* on them, that *know thee not*, and on such as haue not called vpō thy name: yea O Lord powre thy *wrath* vpon *Benhadad* and let him *not scape* thine hand, &c.



VERSE 8. 9.

8 Shall not I in that day, saith the Lord, destroy the wise men, from out of Edom, & vnderstanding from the mount of Elau.

9 And thy strong men O Teman shalbe affraide, so that the valiant of the mount of Elau shalbe cut of by slaughter.



Here be two things, whereby we purchase to our selues safety against our enemies, *wisedome*, & *strength*: *wisedome* in foretelling, and preventing, *strength* in repressing, and withstanding the attempts devised and practised against vs. The Lord having shewed, that he would utterly destroy and bring to confusion the Idumeans, for that the matter seemed not very likely, and the message not easie to be credited, seeing they were furnished with *wisedome* & *strength*, where-with they were able to prevent and subdue any mischief; he sheweth how these things shall nothing let his purpose, for as much as he would depriue them of their *wise men* in the 8. verse, and *spoil* them of their *strong* in the 9. verse. Shall not I, &c: *wisedome* and *politic* beare

bear the greatest sway in State matters; for *armes a-broade are of little force, unless there bee sage counsell at home; and seeing things must by advise bee determined,* before they can well and duly be practised, therefore the Prophet declaring the course, which the Lord will take in bringing his purpose about, beginneth at the *wisdomes* saying. *Shall not I, &c: and understanding fro the mount of Esau, that is mount Seir, on which Esau dwelt; and by Seir is meant the land of Idumeans, the part for the whole. Out of this land, saith he, he would destroy the wisemen and vnderstanding, and bring to nought the strength and power, and that partly by taking from them wisdom and vnderstanding, as Ieremy sheweth, partly by cutting of, by slaughter, the valiant of the mount of Esau. The time also is specified, when it is said, in that day, a daie though uncertaine to them, to whom it pertained not to knowe the times & seasons which God had hid in his owne power, yet most sure & certaine to him, who in his secret counsell had appointed it. Which thing is also vttered by Interrogation, to make it more effectuell by sinking deepe into their minds. And so first hauing removed their wisemen, their strong men follow after, of whom he saith, & thy strong men: & to assure them of it, with piercing their hearts by conceiuing it, as though it were laid before their eies, he turneth his speech to them, when he saith thy strong men, O Teman, which was a part of that countrey, inhabited by a nation which came of a Nephew of Esau of that name.*

Some translations, haue every one of the mount of

Esau

Cap. 49. 7.

Ar. 1. 7.

Tromel.
Gen. 2.

E/au, but sith the Hebrew word **אִישׁ**, signifieth a *valiant man*, differing from **אִישׁ**, as *vir* doth from *homo*, and **אִישׁ** frō **אִישׁ**; I take it here to be so vnderstood, that as in the former verse hee shewed he would destroy the *wise men* of Edom, and *vnderstanding* from the *mount* of E/au, so in this verie, he saith, that the *strong men* of Teman should be afraid, and the *valiant* of the *mount* of E/au should be cut off by slaughter.

Thus are the faithfull assured that the *Idumeans* should be destroyed, notwithstanding all their policy and power, because the Lord had appointed a day; wherein he would dispoile them of their *wise & strong men*. Which point ought of vs diligently to be regarded, not only in respect of the *meanes*, whereby but also of the *time*, when this worke was appointed to be wrought.

To begin with the *daie*, wee be hereby taught, that as all the *workes* of God are *iuslice* and *wisdom*; so also that he appointeth wisely and iustly the times to execute iudgement in. For hee punisheth not by and by such as offend, but is *long suffering* and *gentle* towards sinners, giving time of repentance, that they may know the *truth*, and come to *amendment*, out of the *snare* of the *Devill*. For which purpose he calleth them, by *benefits*, *exhortations*, *threatnings*, *punishments*, and *examples*, as the Prophet setteth out by the similitude of a *husbandman*; Doth the *plowman* plow all the day, and sowe? doth he breake the clods of his ground when he hath made it plaine, doth he not then sowe? Fitches shall not be threshed. For hauing threatned, that God would destroy the,

the

Rom. 2. 4.

1. Tim. 2. 25.
26.

Isa. 28. 24. &c.

hee answereth to such scorneres, as despised the long suffering of God, shewing that sith the *husbandman* hath divers times for severall workes, so that hee doth not all at once, but first *ploweth*, then *soweth*, *reapeth*, *thresheth*, and that fitly according to the diversitie of the graine and corne, which is by the wisdom which God hath giue him: in like sort or rather much more, will the Lord, who is perfect wisdom, appoint his time of *calling*, *exhorting*, *threatning*, &c. and when none of these will serue, of *mowing* and *threshing* also.

Great was the wickednesse of the old world, when as the *sonnes of God* seeing the daughters of men, that they were faire, and following their lust, not their dutie, tooke them wiues of all that they liked. God was displeased with their sinnes, and gaue them a long time of repentance, even an hundred and twentie yeares. At which time they not repenting, he brought the flood of waters over them. When the Lord had promised to *Abraham* the land of *Canaan*, hee told him, that first his seed should be a *sojourner* in a land that was not theirs even 400. yeares, for that the sinne of the *Amorites* was not as then full, shewing plainely, that he had giuen them a daie of repentance, which being come, if they brought not forth worthie fruite thereof, they should be mowed downe. The wickednesse of *Achab* receiued such iudgement as it deserued, yet even for that shadow of repentance, the plague was cast of to his posteritie. In the daies of *Iosiah*, *Israel* was not plagued &c. because his heart melted at the hearing of the law of God. The rest of the threatings of *Isaiah*, and *Iere-*

K

miah,

Gen. 6. 2.

Gen. 15. 16.

1. King. 2. 27.

& 29.

2. King. 22. 19.

miab, are of like manner against the *Tyrans*, *Babylonians*, *Affyrans*, *Moabites*, &c. appointing to some certaine expresse yeares, as three, other lxx. some short, but not mentioned: a short time, but a time also is threatned by *Iohn Baptist*, when he said, *Even now is the axe laid to the root of the tree.*

Mat. 3. 10.

Act. 17. 31.

2. Epist. 3. 11.

That which we are to regard more specially is, that the times of iudgement appointed for the *Amorites*, *Achab*, *Jewes*, &c. are not only to be respected for themselves, but to be considered as figures of that great iudgemēt, for which there is a time appointed, which is called a *daie* in Scripture for an excellencie: as the Apostle preached to the *Athenians*, that *God* had appointed a *daie* in which he will iudge the world in righteousness by that man, which he hath appointed. And though he seeme slack in comming, yet is he not, for he saith, till the number be accomplished. The Lord will come as a theefe in the night, and he shall sit on his throne of Maieſtie, before whom the earth and heavens shall fly away, the earth and sea shall yeeld up their dead, the bookes shall be opened, and each man shall receaue his iudgement. Which point *S^t Peter* having handled exhorteth vs to consider what manner of persons we should then be, in holy conversation, and godlineſſe, who should looke for, and hasten vnto the comming of this day of *God*. On which occasion I am also to desire you, that you would diligently consider, if *God* haue appointed a *daie* for temporall and eternall punishments, how patient each one of vs ought to be in all afflictions, how wise in all behaviour. Patient, that wee fret not our selves

nor

not be caried away with any evill affection, when we see God not presently execute his iudgements, that therefore wee should set our heartes to evill. *wise*, that we stand in the feare of God, and offend not as *wicked persons*, for whom another day is appointed, the last and worst of all other. Wherefore we haue need of *patience*, &c: as we are exhorted therevnto by the *Apostles*: that we be not *discomforted*, though we see the *wicked prosper*, & liue in all iollity, lest otherwise we fall into the sinne of *murmuring*, as did the *Israelites*, being ready to fall away from the profession of God, because the *rod* had rest vpon them for a while. And ha-ving seene so great workes wrought by Gods hand in *Egypt*, yet at the *red sea* they feared, least they shoulde haue beene swallowed vp of *Pharaoh*. But *Moses* bid-
deth them *be still*, and see the *salvation of the Lord*; for that he knew there was a day appointed, when *Pharaoh* should be *discomfited*: which thing is not onely of the *Israelites* concerning *Pharaoh* king of *Egypt*, but also to the comfort of all true *Israelites*, and to the re-venge of all, that are like *Pharaoh*. For though they shoot out their branches for a while, and flourish, as a *green bay tree*, yet so soone as you shal passe by *the*, they shalbe so gone, that their place shall know them no more. What greater affliction abode the *Jewes*, then vnder *Antiochus*, yet frō the time, that the *abomination* was set vp, as *Daniel* sheweth, it was lesse then 4 years. The *Saints* of God indeed are troubled with *impatience*, and would gladly see their desire vpō the *wicked* that Gods name might be the more glorified in the salvation of

1am. 4. 7. 8.

Heb. 12. 35.

Ex. 14. 13. 14.

Rev. 6, 10, 11.

his *Saints*. which is ſet downe in the *Revelation*, where the ſoules vnder the *Altar* do cry, how long Lord, holie and true---but white long robes were given vnto them, & it was ſaid, that they ſhould reſt for a little ſeaſon, &c: let vs not the diſcourage our ſelues with impatience, let vs not fret our ſelues, leſt wee bee moved to euill, for the *Saints* confeſſe that God was ho'y & true, true in his promiſe, who will no doubt take revenge of his enemies, ho'y in grating repenſe to ſinners. Let vs cal to minde the end that fell vpon *Pharaoh*, *Antiochus*, &c. & other miſcreants, and let vs wait the *Lords* leaſure, remembering, that to the *Saints* were given white robes the ſigne of grace in this life, and of glory in the life to come.

Rom. 2. 2.

2. Sam. 13. 14.
15.

29.

Moreover, as wee hereby doe learne patience, that we fret not at the proſperitie of the wicked; ſo are we alſo to be wiſe, that wee offend not after the manner of the vngodly, through hope of eſcaping the iudgement of God, hauing before our eies the daie, which the *Prophet* here ſpeaketh of, and much more, that whereof this is a ſigne and figure, remēbring, that the ſlower our puniſhment is in comming, the heavier wil it be when it commeth. When *Amnon* had defiled himſelfe, & his *Sister Thamar* following his filthy luſt, he ſtreight was ſo diſpleaſed with her, that he could not ſo much as abide her ſight, which is the firſt plague that God layeth on ſuch luſt. There followed after another, when hee was put to the ſword: but the third moſt heaue, and grievous was behind, which was to be caſt with whoremongers into the lake that burneth.

How

How little ioy had *Abolom* after hee began to rebell against his *Father*! for within fewe daies the *senselesse* creatures, practised the like *disobedience* against him, that he did against his *Father*, so that they, which were made to haue served his *benefit*, wrought his *destruction*. The *rich mans* soule which was set at ease for many yeares, as he thought, how sodainely heard hee his iudgement, that in *that night it should be taken frō him*! The heathen and enimies of *Christ* promised themselves great good by *Iulian*, hoping that hee should liue to root out all *Christianitie*; in so much that * *Libanius* the *Sophist* meeting with a *Christian Schoolemaster*, asked of him in disdaine what the *Carpenters Sonne* (for so in contempt they tearmed our *Saviour*) was then doing, to whom the *Schoolemaster* made answer that the *Carpenters Sonne* was making a *coffin* for his master *Iulian*. And so it pleased God, that *Iulian* in his warre against the *Persian king* was * *slaine* and brought to a shamefull end.

Now these things are written to let vs knowe, that not only such as offend in *lust*, as *Amnon*, in *disobedience*, as *Abolom*, in *covetousnesse*, as the *rich man*, in *impietie*, as *Iulian*, shall bee punished even as they were: but that it is vndoubtedly true, which *Solomon* saith, that God wil bring into iudgement, every work with every *secret thing*, be it good or evil. Wherefore let vs learne his exhortation, to feare God and keepe his *commandments*, which is the whole dutie of mā. Which though I haue sufficiently declared by examples of the *Scriptures*, yet as the *Apostle* vsed the sentence of the

2. Sam. 18. 9.

Luk. 12. 19. 20

* Vid. Sozom.
lib. 6. cap. 2. sup.
Ecclesiast. &
Hist. tripartit.
lib. 6. cap. 44. &
Niceph. lib. 10.
cap. 35.

* Hist. tripart.
lib. 6. cap. 47.
Niceph. ubi sup.

Ecc. 12.

Menander, after other sound proofes, so for the youth, that would heare what a *Poet* saith, I will alleage the saying of the prince of *Poets*. When *Turnus* had taken the spoile of *Pallas* he receaued this threatning;

Virg. Æs. li. 10.

*Turno tempus erit, magno cum optaverit emptum
Intactum Pallanta, & cum spolia ista diemq,
Oderit---*

which how truely it fell out, is in another place declared, when being striken to the heart hee heard these words,

*Æneid, lib. 12.
in fine.*

--- Pallas te hoc vulnere, Pallas

Inimolat, & pœnam scelerato ex sanguine sumit.

We are to deale with *Pallas*, (not *Pallas Pallantis*, but *Pallas Pallados*) that is, with the wisdom of the highest, we our selues are his, both body and soule, he hath redeemed vs, and made vs his owne. If then wee make our selues thrall to sinne, and wickednesse, we spoile & rob him, and then let vs assure our selues, the time will come, when we shall wish, that we had forgone these spoiles: when it shall be said, *goe yee cursed into hell fire.*

Let vs learne then to remember *that daie*, and out of this place, that *God* hath appointed a *time*, wherein he will avenge himselfe of his enemies; and not onely that, but which is another point, the *meanes* by which it shall be wrought, which is, by *taking away their wise men*, & bereaving them of *strong men*, that being thus bereaved of such as might stand them instead, they may receaue the vengeance prepared for them. How *God* doth deale with nations in these matters, the *histories* shew, and the *Prophet Isaiah* plainly, when hee saith

saith, *he will take away the wise-eloquent-artificer*. Meaning, that howsoever they perswaded themselves, that by those *meanes* and eninies they could not be destroyed, being furnished in such manner against all manner assaults, yet *G O D* would doe it by *taking awaie* whatsoever might any way stand them instead. It was not to be thought, that *Babylon* hauing in it such *strength* and *wisdome* could bee so taken, as it was by *Cyrus*: but we read, that at such time they gaue themselves to drunkenesse and ryot. Wherefore let vs not put our confidence in flesh and blood, perswading our selues, that because our nation is *mightie* in *strength* of people, our prince *wise*, our counsellors provident, our munition great, victuals sufficient, &c. that therefore we are sure, and out of all danger; for *G O D* can take away our *wise* and *strong* men, and though hee leaue vs the men, yet he can take all *wisdome* and *strength* from them, & whatsoever we bring home seeme ir never so great, yet can the *Lord* blowe vpon it, as the *Prophet* speaketh, and it shall fall away.

Is. 3. 1, 2, 3

Hagg. 1. 9.

Here then is good comfort for vs, if we serue & loue the *Lord*: for from whome will the *Lord* take vnderstanding, not from *David*, but from *Absolon*, not from *Israelites*, but from *Edomites*, not from *Ezekiah*, but *Senacherib*: or if he take vnderstanding from *Israel*, *David*, *Ezekiah*, yet not from *David*, to destroy him, not from *Ezekiah*, when he calls vpon him, and if he fayled the *Iewes*, yet the true *Israelites* shall be strengthened from aboue: though *David* be troubled, yet shall hee not want his *wise* *Cushai*, and *strong* *Ioab*: and although the

2. Sam. 17. 8. 9.

Isa. 37. 36.

the counsell of men faile, and strength bee nothing, the Lord will send an Angel to slay the Assyrians: but as for Edom let his strength be never so great, his wisemen never so many, they shall bee quite destroyed. Though Absolon haue with him Achitophel, yet God can make his counsell foolish; though Senacherib his armies bee strong, yet may hee lose them all, and himselfe also bee murdered by his sonnes in the temple of his Gods. and as the Scripture teacheth vs this of Absolon, Senacherib, Idumeans, so must we thinke it to be verified against all that deale as they did. Wherein not to call you to consider the Scribes and Pharises dealing against our Saviour and his Apostles, I come to the Papists. Wherein I commend the consideration hereof to such as peruse the story of the Church, how God hath taken wisdom from them, and bereft them of their stout men. Even from the time that Wicliffe in England, John Husse, and Jerome of Prage in Boheme, made profession of the Gospel, how things amongst them haue fallen from evill to worse, even their owne complaints doe sufficiently shew, namely by the Councils of Constance, and Basle, & of Aneas Sylvius, and by whole countries falling away from them. Luther against whome they most speake all wicked speeches, how wonderfully was hee holpen by the mightie hand of God, when as they by their dealing set forward, that which he preached: which seeing they will reiect, when it is taught them out of Sleidan, let them learne of Guicciardine declaring, that Pope Leo the 10. was the cause of that, which was done in Germanie, when his Bulls and Indulgences were

Sleidan. lib 1.

c. 23.

Guicciard. lib

13. ad unum

1520. et Poyd.

Virg. hist. Angl.

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were sent in such vile and beastly manner, that they were sold in shoppes, and so that the sellers & Merchants plaied the money they tooke for them at dice: and all the world knewe, that the money was not gathered (as they pretended) to make warre against the Turkes, but indeed to maintaine the Pompe and lust of the Popes Sister, who had made a Bishop her deputie for that purpose. Wherefore he saith, that the Pope went about indeed to suppress that Luther had preached, but hee vsed not fit medicines, and though he excommunicated them, that followed him, yet he redressed not the fault he spake against. Whereby it is declared, how God tooke away wisdom (from the Idumeans,) frō Pope Leo: since which time what successe hath followed in England, Scotland, Poland, & other countries, the world seeth, and wee perceiue how God in part hath fulfilled, that which he here threatneth, that their wisemen should faile, and their strong men perish. The full accomplishment we yet see not, the time being not yet come for God hath his degrees. But howsoever the Iesuites make shew of wisdom and knowledge, yet God can take both wisdom and knowledge from them: as wee see he hath done, both in their doctrine, discipline, and ceremonies especially, wherein their folly most notably appeareth. Let any man read their Pontificall, & let him say, whether God hath not taken all their wisdom from them. Lord finish thy worke, which thou hast begun, take wisdom and strength from the mount of Esau, that mount Sion may reioice, &c.



VERSE IO. II.

IO For thy cruelty against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

II When thou stoodest on the other side, in the daie that the strangers caried away his substance, and strangers entered into his gates, & cast lots vpon Ierusalem, even thou wast as one of them.



Luk. 17. 32.

VR Saviour to kindle the minds of his Disciples with a desire to goe on towards heaven and not to looke backe to the intisemets of the world, willetth them to remember Lots wife. Whereby hee teacheth vs, that in the stories of the Scriptures, we are not only to

note the event, as namely that shee was turned into a pillar of salt, but the causes also, as for that shee being delivered from Sodome, yet contrary to Gods commandment, looked backe againe to it. The which thing the Prophet setteth here before vs in the destruction of the Idumeans: for having hitherto declared the event, which should fall on them, namely that they should be

be brought downe and destroyed by such meanes, as God had appointed, notwithstanding all their wisdom, and strength: hee in this place sheweth the cause hereof, which was their *crueltie against their brethren*. For thy *crueltie against thy brother*] -- The nations of the *Jewes* and *Idumeans* came by descent from *Abraham* & *Isaac* for which cause they are called *brethren*, & as the proper name of *Edom*, is vsed to signifie his offspring, so are the *Jewes* noted by the name of *Jacob* brother of *Edom*: wherefore denouncing here vnto destruction to the *Idumeans*, for their hard dealing towards the *Jewes*, he saith, *for thy crueltie against thy brother*.

Gen. 25. 25, 30

The *crueltie* shewed was, that when *strangers* and *aliens* even the *Chaldeans* tooke *Ierusalem* and spoiled it, *dividing the prey by lot*, after the manner of souldiers, and *carrying away* their substance, they stood on the other side, not only not helping the in this their great necessitie, but even furthering, what they could, their destruction. For when *Nebuchadnezzar* (as it is recorded in the 2 of the *Chronicles*, the last chap.) carried away the treasure of *Ierusalem*, burnt the temple, pulled downe the wals, made havocke of the people: the *Idumeans* stood by crying, *raise it even to the foundations*. Neither only exhorted they the *Chaldeans* to this *crueltie*, but put their hands also therevnto, and did even as they, which appeareth in the 12, 13, and 14 verses, by the rehearfall of the particulars. But at this time it shall be enough to obserue in generall the *crueltie* of the *Idumeans* against the *Jewes* in these two verses, *for thy crueltie against thy brother Jacob*.

2 Chr. 36. 17.
18, 19.

Psal. 137. 7.

D 27

Gen. 49. 5 7.

Ps. 35. 11.

Gen. 1. 27.

Cic. off. lib. 1.
c. 2.

The *Hebrew* word vsed in this place signifieth anie wrong done by force and iniurie; and so for the agreement of *Simeon* and *Levi* in that cruell murder of the *Sichemites*, it is said that the *Instruments of cruelty were in their habitations*. Sometimes also it is vsed for such wrong as is done by fraud and subtiltie, as when false witnesses are called *witnesses of cruelty* or cruell witnesses. In this place it is take for both: for they are accused of cruelty not only for that they entred into the gate in the day of destruction, laid hand on their substance, stood in crosse waies to cut of them that should escape, but also for that they helped them not, but looked on their affliction, and reioiced at it. Whereby we are taught to withhold both our hands and hearts from all kind of cruelty, whether it be wrought by force or fraud, neither to haue any by deedes, nor by affection, and that we are not to suffer any to be harmed, whom wee may rescue and deliver. Which is a lesson for vs to be learned and practised towards all men. For God created man in his owne Image, standing in perfect righteousness, which although by the sinne of *Adam* it bee defaced, yet is this Image remaining in some part, and very notable monuments thereof as yet remaine even in the most corrupt: wherevpo the heathē, by the light of nature, gathered, that because of that coniunction of men in humanity, they were one to loue another, and detest all cruelty; whence those general lawes of curtesie arose, to shew the way to him that wandreth, to suffer another to light at our candle, not to debarre any of our water streame, to helpe with our counsell, such as needed it.

And

Luk. 10. 30. 33

And so we see the *Samaritane* finding the wounded person (though likely a *Iew*, who were because of their religion so great enemies, that they would neither *eate* nor *talke*, nor haue any familiarity one with another) yet moved with natural affectiō, when he saw him he had compassion on him, and went to him, bound up his wounds, powred in oile and wine, put him on his own beast, brought him to an *Inne* and made provision for him. Which duty, that it bindeth all by the generall law, which is, *loue thy neighbour as thy selfe*, our Saviour sheweth, when here vpon he willeth the *Scribe* to whom he telleth this history to go his waies and doe likewise. Wherefore seeing by the law of nature, and reason, and the bond of humanity, we are to loue all men, it is manifest, that then we are to abhorre, and refraine from all iniuries whatsoeuer.

Verf. 57.

But if neither the law of GOD, reason nor nature can moue vs herevnto, let vs consider the punishment which is threatned, and hath light on them that haue not fulfilled this law. For albeit the punishment, which is here laid downe, is not threatned to each sort of mē that shew cruelty to another whatsoeuer, yet in the holy Scriptures there are some plagues denounced against every one whatsoeuer. The cruelty of the olde world was chiefly shewed vpon the brood of *Cain*, yet the Lord said to *Noah*, that the earth was filled with cruelty, wherfore he would destroy it. The *Sichemites* were aliens to *Israel*, yea they vnlawfully possessed that, which belonged to *Iacob* and his sonnes: yet because *Simeon* and *Leui* murdered them in so cruell manner,

Gen. 6. 13.

Gen. 34. 25.
Gen. 49. 7.
Gen. 49. 7.

2. Sam. 21. 1.

Eclog. 1.

Pausanias in
Arcadiciis, Ovid
Metaph. lib. 1.

Amos, 3. 1.

Jacob curseth their wrath, because it was cruell, and their rage for that it was fierce, wherefore he saith, that they should be divided in Jacob, and scattered in Israel: a man would haue thought the zeale of Saul had been praise worthy, when he slew the Gibeonites, which were a remnant of the cursed Amorites, but the Lord plagued Israel for it, neither ceased the famine, till such time as David delivered vp to be hanged, of Sauls sons, seaven, as the Gibeonites demanded; which being done the plague ceased. So greatly doth the Lord detest tyrannie and cruelty, though it be shewed to the broode of Cain, toward vncircumcised Sichemites, or profane Gibeonites, yea on such whom he hath in his iudgmēt appointed to destruction, though not by that meanes.

Whosoever he shalbe therefore with whom thou shalt haue to deale, I say not if he be a *Papist*, but a *iew*, but be he a *Turke*, or *Atheist*, or whatsoever *insidell*, remember to vse him as a *man*, even because hee is a *man*. *Man* cannot be *God* to *man*; it was an higher title then ought to haue beene given either of *Cicero* to *Lentulus*, or *Virgil* to *Augustus*: but if any man play the part of *Lycaon* and become a *wolfe*, then shall not the punishment of *Lycaon* be removed from him. The *Idumeans* how wicked they were, and how they were threatned we see here: yet when the king of *Moab* had taken the king of the *Idumeans* son, and burnt him on the wal, in hope to get by that meanes the victory, the Lord threatned by *Amos*, For three transgressions of *Moab*, and for foure, I will not turne it away, because it burnt

burnt the bones of the king of Edom into lime. Therefore I will send a fire into Moab: I will cut of the Iudge out of the midst thereof, and will slay all the princes thereof with him. For with what measure we meate, with the same shall it be measured to vs againe. The Idumeans were wicked, yet because they burnt the kings sonne so cruelly, they shalbe burnt for it themselues.

As God is the creator of all, so is he also the Saviour of all concerning the blessings of this life. But as he is called the Saviour of all, but chiefly of the elect, so detesteth he all cruelty that is done to any but especiallie that, which is shewed towards his people. Which is cleere by this, which is here said, that because of his cruelty towards Jacob, &c. Such are all his chosen servants, as the Prophet in the Psalme saith, that the Lord hath chosen Jacob for him selfe; and Israel his chosen treasure. By the name then of Jacob are all the chosen represented, for all beleevers are of the seed of Abraham, the children of Jacob, they that are his chosen. Of whom hee hath such care, that he rebuketh even kings for their sakes. Abimelech when as vnaware he would haue takē Sara, whom Abraham said to be his Sister, the Lord in a dreame forbiddeth him, that vnlesse he withheld himselfe, he was but a dead man. Pharaoh oppresseth them, the Lord delivereth them, and drowneth him. For God remembreth for ever the covenant which hee made with Abraham, and the oath which he sware vnto Jacob. Yea though they were but a few and strangers in the land, yet he suffered no man to do them violence, but r. proved kings, &c. Touch not mine annointed, and doe my prophets

1. Tim. 4. 10.

Psal. 135. 4.

Rom 9. 4. 7. 8.

Gen. 20. 30.

Exod. 14. 27.

Psal. 105. 12. 15.

Amos, cha. 1.
and cha. 2.

Zac. 2. 5.

8.

Iſa. 37. 29.

phets no harme. All Christians are the *Lords annointed*, and all are *Prophets* in some sort, though not in special, as was *Abraham*: and this promise is made to a thousand generations. Wherefore as the Lord promiseth, that he will punish *Damascus, Tyrus, &c.* for their iniquitie, and *cruelty* towards his people, so assuredly shall iust punishment follow all them, that shall behaue themselves in such order; yea the punishment that is threatned *Moab* is in some respect for *Israels* sake, because that *cruelty* was shewed on the king of *Edoms* sonne, when the *Idumeans* tooke part with *Israel*. For three *transgressions*, & for foure, - as though he should say, though they haue committed many iniquities, which I haue spared, yet because they continue to oppresse my people, I will powre out my vengeance on them, so that the fire shall fall vpon their wals and consume them, even according to their iniquitie against the people of God. And the Metaphor of fire here vsed, putteth vs in minde of the generall promise of God to all his children, namely that he will be a wall of fire about them, to shield and defend them, that who approacheth to them shall be consumed. For God taketh it as done to himselfe, whatsoever is practised against his servants: whosoever toucheth them, toucheth him. When *Senacherib* had bragged against the Iewes & threatned them in most cruel maner, the Lord speaking to him by the Prophet, saith, *not because thou handlest my servant so cruelly, but because thou ragest against me. - I will put my becke in thy nose, and bring thee home.* As the Lord did indeed, where his owne sons, while he

was

was worshippings his Idols, murdered him. I need not speake of Herod, Diocletian, Julian, &c: of whom the Ecclesiasticall histories write, which plainly shew, that like sinnes, provoke like plagues. To be cruell therefore against Jacob is an offence, which draweth with it great vengeance.

Which as it is great, by whomsoever it be committed, so is it of necessity much more, if it be committed by him, that is brother to Jacob. Wherefore the Prophet saith, *for thy cruelty to thy brother*: the indignity whereof is amplified in the words following, where speaking of them, that spoiled and ransacked their city and slew them, he saith, *and thou also wast as one of them*. For although we be bound to abstaine from all inhumanity, yet are we more bound to refraine from it, towards such as are of the same country, city, society, kindred, &c: and though we be to love all men, yet are we not to love all men alike. For our Saviour himselfe, though he loved all those, whom the Father had giuen him: yet certaine it is, that he loved John more entirely then anie of the rest, so that he is noted by that title *the Disciple whom Iesus loved*. So that here by the name of brother, added by our Prophet we may gather the sin of Edom to be the greater, because he dealt thus with him, that was his kinsman according to the flesh. For the bondes of Nature remaine stil, notwithstanding religion which commeth by grace. The heathen entreating of the duties which men owe one to another, maketh the first degree to containe all men because they bee men. The nexte such as are of one people, language, citie, kindred,

Salut. Severica
lib. 2.

Ioh. 21. 20.

Cic. lib. 1. Offic.

dred, the nearest of all, man, and wife, children, &c: which doctrine is a remnant of that light, wherewith Adam in his perfect knowledge was endowed. For even so God requireth greater curtesies to be shewed by the Israelites, to the Idumeans, then to other strangers, and Moses giveth the reason, *because he is thy brother*: and yet greater of the Jewes one to another; greater also of such as are of the same kinred, as S. Paule teacheth, *If any haue Nephews or kinsme, &c.* Whereby he sheweth, that he is first to provide for them, & againe, *if there be any man that provideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an Infidell.* He hath denied the faith, for faith dissolveth not these duties, which children owe to their parents, parents to their children, &c: He is worse then an infidell, because amongst them the fathers cast not of their children, the children do their best to help their parents in their need. Let vs learne therefore to be wise in performing the duty we owe to all men according to the degrees by God prescribed; considering the Prophet here sheweth, that the Idumeans shoulde haue beene more curteous & gentle to Jewes, because they were brethren.

1. Tim. 5. 8.

Virg. Æn. 6.
v. 121.

Virg. in Cui.

Si fratrem Pollux alternâ morte redemit

Itq. reditq. viam toties---

God forbid we shoulde shew such deadly hatred as was betweene Eteocles, and Polynices! From this affinity which is of them, which come of the same parents, we are to rise to them of one city, nation, &c: and so to them also of one league and one accord. *Hiram &*

D. 1.

David though not brethren by the flesh, yet in amity & league, so that Salomō the successor so also calleth him. If I require the same of vs towards the French & Scots, and other our confederates, it is no more, then the Tyrian Prince received at the hands of David and Salomon. Now how much more if an Englishman do an iniurie to an Englishman, may he that standeth by say, why strue you together, seeing you be brethren? I come neerer to thē, that are of one corporation, yea of one Society having as it were one father, iointed in one fellowship of study and learning, wherein Cicero requireth a likelihood of manners and affection. But the neereft band of all is Religion, whereof they be al brethren by one father of heaven, borne of one mother the church, fed with one bread of life, preserved by one hope, iustified by one faith, sanctified by one spirit, serving one God, the onely Lord of all, &c. For, though the Papists speake skornefully of this name, that the faithfull call one another brethren, they being desirous to defend that peevish and superstitious distinction of such as cal themselves Friars or brethren, yet in the Acts of the Apostles we know, that the name is common to all Christians, and not proper, as they would haue it, to any one sect, no more thē the name of Iesuites, which some of them would appropriate to themselves.

Now as S. Paul would haue vs to do good to all men, but especially to them, that are of the household of faith; so are we with this bond of Religion, tyed so much the faster, as grace is superior to nature. Wherefore wee are to remember the exhortation of the Apostle herevpō,

1. King. 9. 13.

Msl. 2. 13.
Gal. 4. 26.
1. Cor. 10. 3. 17

Eph 4. 4.

1. Thess. 4. 6.

1. King. 21. 1.

Mich. 3. 2, 3.

Is. 5. 3.

Mat. 25. 41.

that *no man oppresse his brother*, for the Lord is a revenger of such things. What then shall become of them who neglecting the bonds of *nature* and *grace*, deale with their brethren no otherwise, then did the *Idumeans* with the *Israelites*, carrying away the substance, reioy-
 cing at their harmes, standing on the other side? What shall we say of thē who deale with their brother *Naboth*, as *Ahab* and *Iezabel* did? Whose hands be full of *bloud*, and their houses stuffed with *bribes*, which grinde the faces of the poore, pull the skinne from their flesh, breake their bones in pieces, and chop them as meate for the pot, of such as eate & deuoure vp their brethren with *usurie*, which consume them by *law* and *suit*, which spoile thē by *monopolies*, by engrossing, by false wares, subtil bargaines, by enclosing of *commons*, enhaunsing of rents, by robbing the *Church*, in pulling away the maine-
 tenance of the *Ministers*, possessing their right, by *impro- priations*, by impoverishing *Colleges*, by thrusting labourers and husbandmē out of their house & ground, and placing there a shepheard with his dogge, by ioining house to house, land to land, living to living, as though they meant alone to liue vpon the earth; and shall not the *dogges* once lick these mens *bloud*, & the *fowles* of the aire feede on their carcases, or shall not *hell* open her mouth wide, to swallow down their glory, riches, and themselues also? shall not the Lord saie in that last day to all these depart from mee yee wicked to dwell with the devill and his Angels. Nay shall it not be more dreadfull for them then this, if any thing may be? For he cannot say to these men, depart from

me...for I was an hungred,& yee gaue me no meat: I thirsted and yee gaue me no drinke, &c. but rather hee may say, depart from me, for I had meat, and by force you tooke it from me, I had drinke and you spoiled me of it, I had a house and you thrust me out of it, I had clothes, and you puld them from my backe, I was in health, and yee droue me into sicknesse, I was at libertie, & you imprisoned mee. Who is wise to consider this while it is time! least that houre come on him vnawares, which shall come on all of them as a snare: wherefore let vs remember the words of the Prophet *For thy cruelty towards thy brother Iacob, shame shall cover thee.* But the hand of the Papists hath been chiefe in crueltye, & therefore we may be sure shall be chiefe in the punishment. For their brethren which only desired redresse, and sought after reformation of their disorders, they haue not only cast of, but destroyed & that in most savage manner. Yea they haue done that which hardly hath been found in any Barbarians. Having taken vp bodies when they were dead (yea rotten) and haue burnt them as lime. To speake nothing of their lesser crueltye, as of those great numbers which they haue roasted, but to take away al pretense, the first whom they murthured *Iohn Hus*, called to their councell by safe conduct of the Emperour, did they not contrary to all right, and their owne faith burne him, when he had committed himselfe into their hands. In somuch that the Emperour *Sigismund* could not bee satisfied for the breaking of his promise, till by their decree which is in the 10 Sess. of that councell they signified

Vid. narrat. de exhumat. Bucerii & Phagii. Tra. cai. Wiclefi. An. Dom. 1528. witnesse Gulielm. Linwood (who then lived) Gloss. in Provinc. constit. Angl. tit. de Magist. cap. 2. for Wicleffe died 1385 Walling. in Hypodigma. Newstr. p. 537.

Campian. rat. 4.
Cæsar obſignavit, Chriſtianus
orbis reſignavit
maior Cæſare.

2. Sam 21,
10f. 9.

Mat. 23. 27.

Vid. Comment.
de Relig. & Re-
pub. in Regno
Gall.

that their authoritie was ſuch that they might diſannull what he had appointed. And a ſeely ſhift is that of our cuntry man, who to ſalue the matter ſaith, *Imperator promiſit, orbis Chriſtianus maior Imperatore diſſoluit.* What I pray you calleth he *orbem Chriſtianū*, but the Biſhops gathered together thither? and had they authoritie over their Emperour to cauſe him breake his word and faith, &c. Even ſo *Saul* thought it lawful for him to breake the oath, which *Iſhua* had made to the *Gibeonites*. But themſelves doe at laſt begin to be aſhamed of this dealing: howbeit it is recorded to their eternall ſhame and reproach, that they not only haue burned mens bones as lime, but that againſt all equitie, their owne word and promiſe: ſo that they are enforced to defend it with that Axiome of theirs, which the very heathē would bee aſhamed of, *fides data hereticis non eſt ſervanda.*

Ob Ieruſalem, Ieruſalem, which killeſt the Prophets and ſtoneſt them that are ſent to thee, how often would... therefore is thy habitation left deſolate. If their habitation was left deſolate becauſe they ſlew the Prophets, then much more Papiſts, for they haue ſlaine both Prophets and people. I will not ſpeake of the fires, which they haue kindled in all places, neither of the *Spaniſh Inquiſition* (which for the cruelty of it is even become a proverbe) The *Maſſacres* in *France*, leaue no excuſe in the world. But they haue not here made an end, but from Prophets and people, they haue ſet vpon Princes, as the late attempt againſt her Maieſtie plainly declared. For though God ſuffered not the light of Iſrael

rael (as Davids people spake of him) to be extinguished, yet it was no lesse *crudelty* in them, who had fully purposed to haue done it, & whereas they haue had some pretence for their other dealings, there is none in the world for this. The Rebels in the North made Protestation, that *they meant not to take away the Prince, but certaine bald counsellors* (as they said) *who were about her.* The late libeller (concerning Ireland) saith that the Pope hath of old had title vnto it, and princes are not wont to loose their titles, though they haue no possession, but this commending of the practise of the altar, the suborning of such a subiect, to dispossesse his lawfull Prince, not only of living, but of life too, what man not besotted, can choose but detest? When there was warre betwixt *Pyrrhus* king of *Epirus* and the Romans, *Pyrrhus* Phisition made promise vnto *Fabritius* that he would priuily dispatch him: which *Fabritius* refused, and sent him backe to his Master declaring the matter vnto him, & counselling him to look to him selfe. Oh Lord! how much worse are the Popish Romans, then the old Romans! they would not receiue a man that offered to doe such a mischiefe, these pricke men forward, and seeke after with great rewards such as will attempt it, they discovered it to their enimies, and warned them to looke to themselves, these haste the matter, by what meanes they can, they thought it altogether vnlawfull, and detested it as abominable, these commend it as lawfull, and defend it to be meritorious. When *Pyrrhus* for a recompense sent them backe some of their souldiers which they had taken
they

2. Sam. 21. 17.

See Cardin. Alanes Epistles.

Cic. de offic lib.
3. & in Lelio.

they would not receiue the as a reward, for that which they thought humanitie required, but sent him backe as many prisoners of theirs; these labour by all means to keepe the matter close, and thinke it happy for him that can doe it: and may we not then say that vndoubtedly *Fabritius* shall rise at the last day in iudgement against them. The blood of *Abel* cryeth for vengeance against all these, who thirst after the blood both of Prophets, people, and of prince. Behold O *Lord* thy sanctuarie with the eies of mercy and compassion, infatuate the counsell of *Achitophel*, disappoint the practises of the blood thirstie and cruell men, that we being safe vnder the shadow of thy wings against all the crueltie of thy enimies, may see thy iudgements vpon the cruell *Idumeans*, and glorifie thy name therefore.

VERSE





VERSE 12. 13. 14.

12 But thou shouldst not haue beheld the day of thy brother, in the day that he was made a stranger; neither shouldst thou haue reioiced over the children of Iudah, in the day of her destruction; thou shouldst not haue spoken insolently, in the day of affliction.

13 Thou shouldst not haue entred into the gate of my people, in the day of their destruction; neither shouldst eue thou haue looked on their affliction, in the day of their distress; nor haue laid hands on their substance, in the day &c

14 Neither shouldst thou haue stand in the crosse waies to cut of them, that should escape; neither shouldst thou haue betrayed the remnant, in the day of their destruction.



THE Prophet having generally in the former verses delivered the cause of the destruction of the Idumeans, namely their cruelty, which they shewed to the Israelites their brethren, when Ierusalem was sacked, at what time they shewed themselves, as their enemies: he doth now in these wordes particularly lay the same out, that the

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poi-

poisoned sore of their barbarousnesse, being declared the iustice of God in cutting them off, might bee shewed vnto them.

Which causes in particularitie are delivered by way of admonition, wherein is opened what they should haue done, and they concerne

Either their } 1. Affections,
 } 2. Actions.

| | | |
|-----------------------|---------------------------|--|
| 1. Affections | } Hatred | } testified by their gladnesse & reioicing at their harmes & afflictions. |
| Envy | | |
| | } words | } proud } thou shouldst not haue } spitefull } spoken insolently. |
| 2. Their actions | | |
| are either concerning | } deeds, poisoning the of | } goods. Entred into the gate. laid hands on substance. life. Stood in the breach to cut of them that escaped. Betraied the remnant. |
| | | |

Wherefore in these points consisted the cruelty of Edom in wishing, speaking, and doing evill against Israel.

Welwillers cannot looke on our miseries, or abide to see them, for griefe and sorrow. As we read of *Agar* the mother of *Ismael*, that, when her sonne was like to die for want of water, shee cast the child vnder the tree, and went and sate over against him a far off, for she said, *I will not see the death of the child.* But here the evill wil, that the *Idumeans* bore, appeareth, and the harme they wished them, in that they reioiced to looke upon the affliction of their brethren.

Neither could they keepe this evill will within the, but they vttered it in their speech, speaking proudly against

gainst them, or as it is in the *Hebrew*, making their mouth great or wide. Which here being plainly set downe is by others elsewhere more plainly opened, when they cryed, *rase it, rase it, even to the foundations*; and againe, *behold the house of Iudah is like vnto all the heathen*.

Besides here they staied not, but to their *evill will* & naughtie words, they added *naughtie deeds*, for they *entred into the gate, laid hands on their substance*; and as though it had beene a small thing to rob them, they proceeded further, and tooke away their *lives*, by killing some by present death, for whom they waited in the *breaches*, others by lingring death, whom they betrayed, that so they might die in torments & captivity. And all these albeit very grievous in themselves, yet are more increased by the circumstances.

Of { 1 persons, } 1. Persons } by whō a brother, where-
 { 2 Times. } } fore add, *neither oughtest thou to note the indignity against whom. a brother, not beholding the day of thy brother. My people.*

2 The circumstance also of the *time* encreaseth the cruelty, *in the day he was made a stranger, in the day of affliction*. Whereby is declared, what marveilous savage hearts they bore; for then even enemies are moved to pity. Wherefore to shew the grievousnes in respect hereof, this clause is repeated in each branch.

And when it is also saide that *they stood in the breach & betrayed the remnant*, not sparing such as had escaped,

לחנ

Ps. 137.

Ezec. 38. 10.
& 25. 8.

we see that on all sides their *cruelty* is amplified.

Wherefore they are iustly reprov'd, when they are admonished not to haue done that which they did. By which reproofe of *Edom*, we are admonished to haue two things, if we will neither be idle nor vnfruitfull in the knowledge of our Lord *Iesus Christ*, namely

1. Patience. 2. in that *Edom*.
 2. Brotherly loue they should haue done.

1. It is a heard and heavy message, that the children of *God* must suffer so great misery & cruelty, & to beare it also: a great grieve it is, that our enemies should looke on our affliction, and reioice; greater to enter into our gates and take away our goods; greatest of all to take away our life: yet is it more then this, to kill vs after wee haue escaped; especially to suffer all this of our brethren. Yet is there no remedy, the godly in all this must be patient and suffer all these things, and that not onely of strangers, but also of our brethren.

The gate that leadeth to life is narrow and strait. Wee are to sit downe and cast accompts, for we are to build a costly worke. We are borne as the sonnes of *Jacob* vnder the bondage of *Pharaoh*, so vnder the thraldome of *Sathan* that spirituall *Pharaoh*. *Christ* is our *Moses* by whō through *Baptisme*, as through the red sea, we are led to the land of promise: but before we come thither, wee are to passe through the *wildernesse* where is want of meate and drinke, and other necessities, besides wild beasts & noysome serpents, &c: Yet this must we passe through, before we can come to *Canaan*, that is heaue. Which sloweth, not as did that with milke and hony, but with

with such ioy and comfort, as tongne cannot vtter, neither haue at any time entred into the hart of man.

Now seeing vnlesse we passe through the wildernes we cannot enter into *Canaan*: wee must be content to beare whatsoeuer affliction is therein. But if we murmure and rebell, he hath *sworne in his wrath, that we shall not enter into his rest*. So hard a thing is it, nay so impossible, to enter heaven, but through many tribulations.

If any man will come after me, saith our Saviour, let him take vp his crosse dayly, and follow me. The death of the *crosse* was not only most grievous, but most shamefull also, and so much the more, for that such as were to bee handled most despitefully were put to cary their *crosse* themselues; for they had fauour shewed the, who had others to helpe: yet were not this worst, if they were to do it but once, or to die but once, but whē we are commanded to do it dayly, it is a sore matter: yet must those that will follow *Christ* be content to doe it, to beare all affliction even most grievous and shamefull, even the *crosse*. For Christian mens life is death, and that daily: that they may say with the *Church*, *for thy sake are we killed dayly*, not the whole day onely, but every day. *Christ Iesus* the sonne of *God*, who thought it not robbery to be like vnto *God*, was content for our sake to endure all miseries, even the death of the *crosse*, with all the indignities, that *Edom* put *Iuda* vnto. For they in the day of his affliction stood staring & looking vpon him, they reioiced against him, those goods hee had they tooke and divided amongst them: Lastly they put him to a most villanous death, as himselfe had before shew-

ed by David a figure of him. *I am become a stranger to my brethren, an alien to my mothers childrē. They stood staring and looking on me, they gaue me gall, &c: all that looked on me haue me in derision, &c: dogges haue compassed me about, &c: they part my garments amongst thē, and cast lots on my vesture, they pierced my hands and feete, &c: For albeit, that some of these things were performed against our Saviour by the heathen: yet were both Pilate & the souldiers but ministers of the Jewes his brethren, who were they, that sought for him, betraied him, delivered, accused him of treason, and that cried out against him, crucifie him, &c.*

This example of *Christ* who was thus cruelly entreated and put to death in such pitifull sort by his brethren, is set forth for a patterne to vs, to learne by like patience to suffer the like cruelty. Because indeed that we are prepared and ordained for the like: As *Peter* declareth, here vnto are yee called: for *Christ* also suffred for vs, leaving vs an example, that we should follow his steppes. And *Paule* saith that we are here vnto predestinate, to be made like vnto the Image of the sonne of God: and if we will raigne with him, we must also suffer with him.

The *Primitiue Church* which immediatly followed *Christ* had sufficient prooffe hereof, as in the stoning of *Steven*, the Imprisonment of *Peter*, the often persecutions even by the professors of the faith, and such as in part had it of all the Church, especially of *Paul*, who was abundant in labours, in stripes aboue measure, in prison plentifully, in death oft, in perils among his owne nation, among false brethren. Afterwarde how barbarously the true

Chri-

1. Pet. 2. 21.

Act cap 7.

1. Cor. 11. 23.

Christians were dealt withall by the *Donatists*, *Circumcellians*, &c. who *dismembred* their bodies, put out their eies, beheaded and burned them vnder the Emperours *Valentius*, &c. the monuments of those daies and the Ecclesiasticall histories do abundantly shew.

And in our time the *Papists* haue in this point dealte so outrageously, that al the other, which we haue mentioned, seemeth nothing to it. A fresh example whereof is that committed by them about this time 13. years in *Paris* vnder *Charles* the 9. when in that realme there were slaine 30000 *Christians*, and that not in warre or battle mentioned, as was this of the *Idumeans*, but vnder the pretence of friendship, shadowed by the marriage of the kings Sister to a *Christian* prince. In which most treacherous & bloody practise were al the points observed, that are here noted in the *Idumeans*.

Looked. For it is recorded that on *Bartholomew* night the *Queene-mother* with the rest went out of the palace to see the carkases of such as they had murdered in the city. And besides when they caused the body of that worthy *Admirall*, to be hanged vpon the gibbet, they went out of the city to fill their eies with that cruell sight.

Reioiced. They caused for ioy hereof procession to bee made throughout *Paris*: and when *Gregory* 13. heard of it, hee caused the like ioy to bee shewed in his citie, the gunnes to be shot of from his castle of *Saint Angelo*, & masse to be song in honour of this noble deed in *Saint Lucies Church* a *French Saint*. And so that in that citie where neither *Sylla*, *Cesar*, nor any other ever triumphed

*Vid. comment.
de statu Relig.
& Reipub. in
Regno Gall. par.
2. &c.*

*Vid. part. 4. sub
Carle 9. lib 10.
11. 12 fol 39.
&c. 42.*

*Vbi supra, fol.
56.*

phed over citizens though overcome with iust war, not traiterously murdered by vniust *crueltie*. Moreover by Parliament it was enacted, that in memorie hereof there should bee kept each yeare on *S^t Bartholomew day* a generall procession through *Paris*.

Opened the mouth. Which appeareth by the words of the *king*, who, swearing after his manner, said, that heaven with its weather seemed to reioice at their deeds. Words of the murderers of the *Admirall*, &c. And by the words of the *President* of the *Parliament* of *Paris*, who signified, that all was done by the *kings* authoritie (contrarie to that, which hee had in his letters, signified to other princes) commending the whole deed with that saying of *Lewes* one of their kings,

Qui nescit dissimulare, nescit regnare.

He knowes not how to raigne, that knowes not how to faine.

Besides the thing commended with an *Oration*, and the *Cardinall* of *Loraine* set vp monuments of it, which also *Genebrard*, and *Surius*, the most impudent *Bolsecks* that ever wrote, haue in their *Chronicle* commended with this slander, that it was done because of their *conspiracie*.

Ransacking substance. They not onely entred into the gate but houses of the oppressed, rifling them at their pleasures, yea so greedy were they of gaine, that they slew some that were very *Papistes*, to the ende that some of their complices, which were next to possesse their goods, might by that meanes be enriched.

Slaine. How they slew not only those that fell into their

Christop. Thuanus Anna 1572. vid. ubi supra; fol. 43.

Loco supracitato. this speech commended by Thuanus.

Lib. 10.

Vid. eos anno 1572.

Fol. 42. ib.

Vid. fol. 41 & passim.

their hands, but such as were *escaped* also, may appeare by the sending of their letters after this butchery done at *Paris*, to *Lions*, and other places, that they might, to fill vp the measure of the *kings* iniquitie, destroy the remnant.

Ed 44, 45 &c.

We here in *Englana* haue not yet (God be praised) felt this manner of *crueltie*, but seeing it is our lot to abide it, we must for our part be prepared for it, and arme our selues with patience against it come, though we be not free presently, for all that they dare doe. For there want not among vs *false brethren*, as such as in their hearts murder vs. And albeit wee suffer not so much as *Abel* did of *Cain*, yet feele we as much as *Isaac* did of *Ismael*, namely *scottes*, and *sclanders*. Such were *Dauids brethren*, of whom he saith that they tore him in peeces. His familiar friends with whom hee tooke sweet counsell, &c. which is so certaine to befall likewise vnto vs, that our Saviour out of the Prophet *Michah*, saith that the sonne shall rise against the father, &c. and a mans enemies shall be even they of his owne household. But as it is there by the Prophet laid downe for a comfort to the godlie. Let not the *enemie* reioice, for though I fall, yet shall I rise againe, &c. mine eyes shall behold her: now shall she be troden downe, as the mire in the streets.

Chap 7. 5. 6.

V. 8. 9. 10.

2 The second thing to be of vs considered, was in that which they should not haue done: wherein as hath beene said, we are moved to brotherly kindnesse. Wherein I request you to remember the points of *crueltie* which haue beene laid out & said to haue been found in them.

Ezec. 35.

Cic. Offic. lib. 2.
Quem quisq; o-
dit, p. vultu ex-
petit.

1 Reioice. This ioy at others harmes ought to bee farre from vs, being a token of *hatred* and *envy*. For if we goe to the root as it is delivered elsewhere, it is evident, that it proceedeth from an evill mind. *For who men hate, him wish they evill vnto, and would gladly see it fall on him.* Wherefore it proceedeth from the heart, as even the outward gesture also: which our *Saviour* declareth, when he saith, that *out of the heart proceed evill thoughts, &c. and an evill eye*, meaning the effects of an evill eye and envious. For many there are that see well, and yet haue evill eies. Namely such as delight at the harme of their *brother*, and sorrow at his good. Wherefore we must beware of both effects namely, that we neither behold the prosperitie of others with griefe, nor their adversitie with ioy.

Num. 11. 27

And for the former, we must be so much the more diligent in avoiding it, because a good mind is sometimes subiect vnto it. When a young man told *Ioshuah*, that *Eldad*, and *Modad*, prophesied in the host, hee willed *Moses* to forbid them. But *Moses* rebuked him: *enviest thou*, saith hee, *for my sake? yea would to God that all the Lords people were Prophets, and that the Lord would put his spirit upon them.*

But as for the latter, which is to reioice at the adversitie of others, it is not so incident to the heart, which is sprinkled with any drop of grace; because that evē naturally, we pitie such as be in miserie. Howbeit, if there be any such among vs, let him remember what the *wise man* saith; That *he who reioiceth at the harme of another, shal not himselfe escape unpunished.* The
summe

summe is this, that we look to our heart the fountaine of these affections, and purifie it. The heart, as the *Philosophers* saie, in naturall generation is first framed, and in spiritual regeneration it is first formed. Wherefore we are first to looke that it be pure. For *what the heart conceiveth, that the tongue uttereth, and what the tongue speaketh, the hand practiseth.*

2 The second thing is, that we *speak not against our brethren,*

Neither { *exhorting the enemies.*
scoffing and deriding our brethren, as
the *Idumeans.*

Ezcc. 25 35.

To exhort men to do evil, I hope we may learne how deere it will cost vs by the example of the *Jewes*; who exhorting the *Romanes* to slay our *Saviour*, and being admonished of the great wickednesse, answered, *his blood be vpon vs & on our children,* & so it was indeed. But how sore it was vpon them the noble *history* of *Ieruselems* destruction, which followed within the compass of their childrens life, doth sufficiently declare, of whom were slaine 1100000.

Vid. Egesp. lib.
4 &c.

For taunting, as not onely doers but abettors are culpable in faults, so these scoffers as well as the doers of evil; and so much the more, because they scoffe the Lord himselfe, as when they said, *The land wherein the Lord is.* How heavy the hand of the Lord was on *Rabshakeh* for this blasphemy, we haue an evident example. I will not go so farre in this assembly as to speake of such grosse blasphemy; but if there any among vs, which are not afraid to abuse the words of *Scripture*

in scoffe, as did those wicked *Iewes* which had in their mouth. *The burthen of the Lord, &c.* Let them consider the punishment threatned against such scorers and be afraid thereof. A shame it is, if the *counsell* of *Trent* condemne such wickednesse, for vs to vse it. Wherefore if any prophane cogitations concerning Gods word rise in our mindes, let vs betime quel these Impes of *Babylon*, *dashing them against the stones*, that they go no further.

3 The third thing is, that we take from them as not their life, so neither their living, whereby their life is maintained. For although wee go not so farre, as to come to sacking, yet if we lay hands vpon the goods of *Iudah*, whether publike, or private. we play the part of *Edom*: I am loath to speak that which I should heare touch. Doe not they commit this wickednesse, which take *mony* for that which was provided to maintaine the poore, either in the *Vniuersity* publikely or privately in any colledge: which sell the poore for shoes, or come not so low as those beggarly iudges, but make their owne advantage by what meanes soever. But they will not say that they lay hands on them, but that they take that which is offered. Alas poore soules! do they offer it, yea even as men their purses on *Salisbury* plaine, they yeeld their goods to saue their liues. This was right *Verris* answer, hee tooke nothing but what was offered him. Or they will say that themselues receiue nothing, but yet as Maister *Latimer* said, *their wines shall, or the steward of the kitchen.*

Now if this be blame worthy being done in privat
goods.

Vid. Cic Verrin. 5.

In his Sermons before K. Edw.

goods, how much more in publique. *The wise Steward* whē he should be put frō his office, meaning to provide for a deare yeare, called together all his Masters debtors, saying to the first, how much owest thou to my Master, and he said an hundred measures of oile, and he said take thy writings, set down quickly & write fifty, &c. The Steward cancelled not the obligations but made thē a new, & so made him friends of his masters goods. I would tō God this practise were not too common among vs by publique goods to make vs private friends in our owne suits, &c. The Lord commended the wisdom of this *unthristy Steward*, he commended his policy, not his honesty. And if hee were among vs and were to speake of Stewards, he would commend the policie of our Stewards no lesse then that of the *wise steward*. The *Pharisees* gaue 30. pence, which were indeede 30. sicles, about in value two shillings a piece, which they tooke out of the publique treasury vnto *Judas* to betray our Saviour, when *Judas* had returned them, they would not put them againe into the treasure because it was the price of blood, but bought therewith a potters field, to burie strangers in. The *Pharisees* gaue 30. pieces of siluer, if it had beene 30. pieces of gold, or thrise 30. it had bin fitter for my purpose.

Luk. 6.

For the sinne is such of them that haue given much more out of the publique treasury, to compasse such things, as when they haue them, they may betray the soules of *Christians*. And whether this practise be rise among vs, I leaue to their consideration, who wiselie consider the dealing of the world. But let such men as

be faulty herein, consider the end of the *grvers and sakers*, whereof the *one* strangled himselte, the other were *overthrowne* in the destruction threatned against them. And for the money, what end it had, we see: I speake not because it *buried strangers*, but it served to no purpose, but to *burie carcases*: and so shall this money serue to none other end but to bury, not the carcases but the soules of such in hel fire, which staine their hands with it.

4 The fourth thing is to *abstaine from murther*. I wil not propose vnto you so high a degree of this sin: But exhorte such as to whom it appertaineth to beware, that they murther not the soules whereof they haue charge. The surest death and most pitifull is the *famine* of the soule, and the want of the preaching of the word is *famine*. And reason in the mouth of the *Poet* hath taught vs, that it is a most miserable thing to *die with hunger*. Wherefore in this case it belongeth to *Maisters*, who haue charge & care of servants, *Pastors* of flockes, *Magistrates* of people, to see that they be not negligent in their duty, and that their hande be not deepe in this iniquity, and that they be not defiled with the bloud of soules, which *Christ* hath redeemed with his precious bloud. Oh that they would at length consider wisely of it! And here should I speake to the Magistrate of the city, if hee were present, in that matter, which hath beene often moved vnto him, for the provision for such as might minister the word vnto them, which in the *Apostles* iudgement is necessary: *No man at any time goeth to warre on his own char-*

charges. And if this city can be content to set out souldiers for the prince, will they not be perswaded to furnish souldiers against *Sathan*, the enemy of their souls, against whom they are continually to strieve? The example of *Cambridge*, hath beene proposed vnto them: but if they were not worse then them of *Achaia* and the Barbarians of *Macedonia*, they would bee moved to do somewhat herein; these were content to sende reliefe to the *Saints* at *Ierusalem*, but they will not succour such as are amongst them, which are not troubled with bodily but spirituall hunger.

V R S B





VERSE 15. 16.

15 For the day of the Lord is neere vpon all the beathem: as thou hast done, it shalbe done vnto thee. Thy reward shall retorne vpon thine head.

16 When you haue drunke vpon mine holy mountaine: al the beathen shall drinke continually; yea, they shall drinke & swallow vp, and they shall be, as though they had not beene.



HE thoughts and affections of mans heart are so corrupt & forward, that he is seldome by commaundement restrained from euill, vnlesse there bee adioined to the breach of the commaundement, some punishment. Neither are we alwaies moved therewithall, especially if we know or bee perswaded that, that which is threatned be farre of. For it befalleth very often, that the pleasant lust and pleasure of sinne for a season, overweyeth the feare, which wee should conceiue of the punishment which is yet to come, according to that of the wise man. *Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* The Prophet waying this, thought it a small thing to teach

teach vs, by the wickednesse of the *Idumeans*, that we should fall after the same maner of sinne, & therefore putteth vs also in mind of the punishment which was to light on the vngodly. Which also hee doth the rather to comfort the godly; for so grievous are the calamities, which for the present time, the best are both to see and feele, that vnlesse they went into the *sanctuarie of the LORD* to see the end of these men, whom God hath set in *slipperie places*, it must needs fall out, that their feet should slip, and their goings slide. Wherefore to raise vp the spirite which striueth against the flesh, and to beate downe the flesh which fighteth against the spirit, the Lord saith by the *Prophet*, for the *daie, &c.*

Psal. 73.

By the *daie* of the Lord, is meant the *time* of the Lords iudgement, that is, the time which hee hath appointed to execute iudgement. By the *heathen* are meant the nations set against the *Iewes*. As were the *Philistins*, *Tyrians*, *Medes*, *Babylonians*, &c. and such as were mentioned *Jeremie. 25.* where the matter, which is here handled generally, is more fully in particular opened. And as *Edom* is amongst them there counted, so here, hauing in the former verse opened the threat against a *enimie*, in the verse following is He namely mentioned. Howbeit least the *Iewes* should in the meane season be discouraged & broken, with the manifold miseries which they abode, hee sheweth that their *enimies* should suffer farre greater, and this also to their greater comfort is vttered in Gods person, *On my mountaine.*

Afflictions by a *Metaphor* are here called a *drinking of strong drinke*, as of wine, because that as mē by taking more thē enough, become drunke, so that their heads wax giddy, their bodies distempred, &c. & some so disquieted, that they die of it. So men by suffering afflictions become astonished, their bodies disordered, &c.

The meaning then is this, that though they endured for a while many and sundry miseries, yet should their enemies feelee far greater: for it is said of the godly, that they should *drinke on his holy mountaine*. But the *heathen continually*: implying that they should abide this punishment for a time, but the enemies forever. Again, that they should *drinke*, but the other, should *drinke and swallow up*, and *bee as though they had not beene*. Which difference is yet more fully declared by *Jeremie*, Take a cup--- stagger--- wax mad, vomit--- yet of the *Iewes* which were carried captiue to *Babylon* he saith, that after 70 yeares they should be delivered.

Jer. 25. 2. 15.

Wee are to note that sundry temporall things in the old Testament, are shadowes of things eternall. *Noah* his arke which was borne vp by the waters, signified the *Church*, borne vp and saved by that which *baptisme* representeth; the punishment of *Sodome* figured the eternall fire. The land of *Canaan* whereinto *Ioshua* brought the *Israelites*, was a signe of the *kingdome* of heaven, wherevnto wee are brought through the wilderness of this life by *Iesum Christ*. So this chastisement for the time of his children, and continuall drinking of the vngodly, are figures of the short cor-

rection, which God will lay on his children, and the most dreadfull and eternall punishment, which shall fall on the head of the vngodly.

For the *mountaine* signifieth the Church; the *Jewes*, the godly; their *drinking*, afflictions. The *heathen* all vngodly; their *continual drinking*, their eternall punishment; their *swallowing*, &c: their torments most grievous. Which though we see partly, accōplished in this life, yet shall it more be seene in the life to come. For whē the godly haue a little suffred here, they shall haue *all teares wiped from their eies*, and the vngodly shal *drinke and swallow*, &c: that is, suffer endlesse and vnspeakeable torments.

Here out are there many things to be observed.

- 1 Cause of these punishments. For respecting the sinnes in the former verses.
 - 2 Time when, *neere*.
 - 3 Equitie of the punishment, *as thou hast done to them*.
 - 4 Freedome of the godly, *when you haue drunke*.
 - 5 Grievousnes of the punishment, *continually*.
 - 6 By way of the Metaphor of drinking, the filthinesse of drunkennes.
- 1 The iniquities, which the *Idumeans* wrought against the *Jewes* were they, that provoked this dreadfull vengeance. And because the *heathen* were like vnto them, they are to be punished also in the like manner. The sinnes of the *Idumeans* consisted as hath been before declared in *reioycing at the affliction of their brethren*, in *speaking evill against them*, in *spoiling them of*

their goods and substance, and in *killing* of their bodies. Wherefore, as hath beene said, if we offend in the like, if in greater, we must looke to receiue the like reward.

So that if our hearts bee open to all manner of vngodly thoughts, and wicked lusts, our tongues prepared to vnrightheous speech, our hands set to rob, whether it bee the goods of priuate or publike persons, if wee kill not the bodies but the soules of men, let vs learne this lesson, and dread this severe punishment. *For the wrath of God for such things commeth on the children of vnbeliefe.* For such things, saith the Apostle, not onely for the same. *Enoch prophesied of such, saying behold the Lorde commeth with thousands of his Saints, to giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all of their cruell speakings which wicked sinners haue spoken against him.* The Lord will come to iudge the wicked for their deedes, for their cruell speaking, and for their thoughts the fountaine and spring thereof. This was prophesied by *Enoch* before the *floud* and then performed: *Iude* applyeth it as spoken against all the wicked. *Paul* vseth this execration, *If any loue not the Lord Iesus, let him be accursed Maranatha.* The *Syriake* words signifie, *the Lord commeth*, and are the first words of that prophecie of *Enoch*, a denouncing of that severe punishment, which shall come on the head of all sinners, as certainly, as the Lord shall come to iudgement. Here that we deceiue not our selues in iudging of this loue to *Christ*

OUR

Iud. 14. &c.

1. Cor. 16. 22.

our Saviour hath set downe a ready note to discerne it by, *if yee loue me, keepe my commandments*. I come not to the particular note of *Pastours*, which our Saviour hath laid down to be this, *if thou loue me feed my sheep. if thou loue me feed &c.* so earnest, so tender, so careful a charge noted in this repetition, would be deeply considered of them that are in that place, if there bee any loue in them: if there be not, the I pronounce not this curse against *Non residents*, but Saint Paul doth; *if any man loue not the Lord Iesus* (as these do not, which feed not the lambes and sheepe of Christ) *let them bee accursed Maran-atha*. Here also all hypocriticall Christians, are warned to consider their waies: which content themselves with an outward profession, and thinke themselves safe while they remaine in the *visible Church*. But our Saviour sheweth, that hee is the *vine*, wee the *branches*, his father the *husbandman*, so that each branch though he be in the outward barke fastned to the vine yet if he *bring not forth fruit*, hee is cut off, and cast into the fire. It profiteth him nothing to haue beene in the vine, if he be fruitlesse. But if these speeches of *Enoch*, *Iude*, *Paul*, and our Saviour doe the lesse touch vs, because they be farre of, and so wee pamper our selues, esteeming the pleasures of sinne for a season, greater treasures then the kingdome of heaven: let vs consider the next point.

2. That is, *neere*. When *Ionah* sent to the *Ninivites* cryed in their streets, yet 40 daies and *Niniveh* shall bee destroyed, the people of *Niniveh* beleued God, proclaimed a fast, and put on sackcloth from the greatest of them vnto

Mat. 4.

Heb. 3.

the least. I haue not the function of Ionah, but the commission of Iohn Baptist, to tell you that even now the axe is laid to the root of the tree, and every tree that bringeth not forth good fruit, is cut downe and cast into the fire. How neere or farre of, it is to every one can I not tell, yet I am certaine, that seeing the axe is even now laid to the root, that it is not long to any. Wherefore while it is yet called to daie, let vs not harden our hearts; while it is light, let vs walke in the light; while it is daie, let vs worke; the night commeth where in we shall not worke, & before that day come, which shall make an ende of all daies. For it is assuredly pronounced to be neere vpon all the wicked.

This is spoken not only of the particular iudgment of each man, but also of *that daie*, so called by an excellencie, *the day of iudgement*, which God hath appointed herein to iudge the world by *Christ*, as *Paule* taught the *Thessalonians*, which before God with whom a thousand yeares are but as one day, is no doubt neere: though as men count far and neere, I knowe not whether it be far or neere. It is not for vs to knowe the times and seasons, which the Father hath placed in his own power. He speaketh not only of the certaine houre, but of the times in generall, so that there is cōdemned the rash presumption of those which take vpon them to deliver the yeare and season of the *Lords comming* to iudgement. As that fond *Prophecie of Eliah*, not the *Prophet*, but a *Rabbin* of the *Iewes*, who hath written, that the world should endure but 6000. yeares, which is a *Talmudicall dreame*, worthy that sincke of the *Iewish* fil-

filthinesse, which yet neither the *Jewes* from whom it came do beleue, for the must they beleue that their *Messias* is come, which they deny. The world hauing continued 5530 yeares. So much the more blame worthy are some *Christian Chronicles*, which haue alleaged this dreame, as a thing of some weight, and that is worse, haue fathered it vpon *Eliab*. Wherefore whether that *great day* bee farre or neere off, I knowe not; neither will I deny, that it is *neere*, for it may be neerer then any imagine. For *it shall come as a theefe in the night*. And although mockers & scornors do laugh at it, yet shall they once no doubt feele it.

The particular iudgement of the wicked, as it was then said to be neere, so may we say that of al such it is so now. For though there were no more but the generall administration of things on the earth, wee are thereby sufficiently taught, that *man which is borne of a woman, hath but a short time to liue, &c.* which if it may be truely affirmed of all men, then how much more of the wicked, which *shal not liue out halfe their days*. Who thought that *Sennacherib* in all his power should haue beene murdered of his owne children in the temple of his owne Gods? who would haue beleued that *Baltasar* in the midst of his banquet should haue receiued his sentence of *destruction*, and so suddainely to be slaine by the conspiracie of his subiects. The *rich man* whose land was very fruitfull, even then when he *bad his soule take her rest, had her taken from him*. There is none of vs hath greater Charter of his life then *Sennacherib*, *Baltasar*, or the *Rich man*. Sith that each par-

ticu-

ticular mans iudgement cannot bee farre of, and may be very neere; for the old cannot live long, the young may die very quickly. Let vs remember to abstaine from such sinnes, which then shall be revealed to the confusion of those, that haue committed them. Let vs not flatter our selues with long daies, hoping the punishment shall be deferred, least that befall vs, which is reported of the young man, in the 7. of the *Proverbs*, whom the harlot with her craft caused to yeeld, telling him, that her husband was not at home, but was gone a farre journey: so he was entised with her flattering lips, & followed her straight waies, as an ox that goeth to the slaughter, and as one fettered to the instruction of fooles, till a dart strooke through his liver.

Christ is a prince, which indeed is gone into a farre country, yet he looketh, that his talents, which he hath left behind him, be employed till he come. And hee is not gon so farre, but that he will come on the sodaine againe, & happy is that servant whom, when he cometh, he shall find doing his dutie.

3 The Equitie, which the Lord wil vse in this iudgement, is declared, when it is said, as thou hast done, it shall be done to thee: thy reward shall returne upon thy head. Reason plainly sheweth, that the punishment should be equall to the faults, as the ancient laws of the Romans, which they received from the Grecians, haue plainly declared: but more evidently in the lawes of the Hebrewes, wherein we must needs thinke, that equitie appeared most cleare. The law commanded a tooth for a tooth, &c. as he hath done, so let it be done to him. Adonibefek

besek acknowledged this for a iust iudgement even by the light of nature, when hee confessed, when the thumbs of his feet and hands were cut of, that God had rewarded him, for that he had caused 70. kings having their thumbs cut of to gather scrappes vnder his table. Absolon killed Amnon his brother and was not he himselfe slaine: Ioab slew Abner and Amasa, but hee himselfe was slaine, whilst hee laid hold on the hornes of the Altar. But what speake I of severall men, seeing this equitie of Gods iudgement shineth most cleere in Emphyres and kingdomes? The Assyrians, Macedonians, Babylonians, &c. who as they had spoiled many nations, so were they theselues also spoiled: but most notable in Rome who in few yeares was so often sacked & spoyled by the Gothes, Vandals, &c. In our daies we haue seene, that Abbaies and Monkeries, which had made havocke of Churches, and their patrimonie, how that God had taken vengeance of them & spoiled them also.

Judic. 1. 7.

1. Reg 2. 31.

Now seeing the iudgement is one, where sinne is one, let such take heed as possesse the goods of the Church by their punishment, least that these goods so gotten, as a canker consume the rest. Woe to thee, saith the Prophet, that spoilest and was not spoiled! when thou ceaseest, thou also shalt be spoiled. Looke with what measure we meate, with the same measure, shall we be measured to. His iniquitie is his owne, and no other shall returne upon his owne head.

But here we must beware that wee condemne not Gods punishment, if the punishment seeme greater

Q

then

Rev. 18.

thē the offences in that they are to bee punished continually, which haue sinned but for a time, for the circumstances besides encrease the greatnes of the fault. I will stand but on one, which is the person against whom the offence is committed. It is of *Babylon*: giue her double according to her sinne. How agreeth this? Double punishment: and yet according to the sinne. Forsooth because an offence against the godly is two fold greater, then that against another. *Semei* cursed *David*: it had not bene death towards another, but because it was against the *Lords annointed*, he was iustly slaine by *Solomon*. Now if the punishment of traitorous words against a temporall *Prince* rightfully deserue a temporall death, doe not traitorous words against an eternall king deserue eternall punishment? Wherefore seeing they haue offended the *Maiestie* of him that is *infinite*, it is reason that their punishment should be in time *infinite*, that so some waie the proportion may be answered.

The foundations of those parts of doctrine and instruction, which hitherto haue bene opened, are yet advanced higher in the 16 verse, by these two points.

1 That the godly are afflicted in this life for a while in measure.

2 That the punishment of the wicked is without measure or end.

But before I enter into the declaration hereof, I will note the harme which proceedeth of excessiue drinking, which the Prophet setteth here before our eyes, when hee calleth *afflictions* and punishments, by the

the name of *drinking*: for thereby are we taught that as men oppressed with griefe haue their hearts troubled, their bodies distempered, their spirits languishing their life shortned, &c. so the excesse of *drinking* weakeneth also the body, endangereth the soule, draweth on many diseases, &c. Yea many goe so farre, that they even quaffe vp their death with it. As it is reported, that *Alexander* proposing a reward to him that could drinke most, there were 21 presently killed thereby, & he which got the victory died within three days after. And although I haue lesse cause to feare this vice in Christian men, much lesse in *Englishmen*, least of all in *Oxford*, yet the great plentie of *wine sellers* lately increased, causeth me to dread, lest by degrees we come vnto it. Wherefore let vs consider in this *Metaphor* of *drinking* and *swallowing vp*, that not only the great afflictions of this present life are signified, but also the dreadfull and endlesse torments of the life to come. Which yet is not so meant, as though the very drinking were condemned. For *wine* was created of *G o d* to cheere the heart of man, not of the euill man alone, but of the good likewise, as *G o d* hath made his *sunne* to shine not only on the good but on the bad also. And although in the law, the *high Priest* were forbid to drink wine, when he entred into the tabernacle of the congregation, that hee might put a difference betweene the holy and the unholy, the cleane and the uncleane, &c. yet in the *New testament*, where the ceremonies being abolished, the things only remaine, hereby *sobrietie* and temperance is commanded vs. Wherefore *Paul* counsel-

Vid Plutarch. in
vita Alex Magi.

Lev. 10. 9.

1. Tim 5. 23.

Eph 5. 18.

Prov. 23. 29.

led Timothy to refrain from drinking water, & to use a little wine for his stomacke: wherefore the moderate use of wine is lawfull, but to use it immoderately bringeth drunkenesse. Wherefore Paul willeth vs not to be drunke with wine, wherein is excesse. The word which the Apostle there useth is more forcible expressing the desperate estate of drunkenesse, whom *safetie it selfe can scarce saue*. For by it wee are not brought to most vnseemly deeds, as that of *27. 9. 31.* and wicked, as that of Lot: but more grievous also, if they may bee which the wise man most linely hath expressed; *To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the rednesse of the eyes? Even to them that tary long at the wine, to them that goe, and seeke mixt wine. Looke not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly. In the end thereof it will bite like a serpent, and hurt like a cockatrice. Thine eyes shall looke upon strange women, and thine heart shall speake lewd things. And thou shalt be as one that sleepeeth in the midst of the sea, and as hee that sleepeeth in the top of the mast. They haue stricken me, shalt thou say, but I was not sicke: they haue beaten me, but I knew not, when I awoke: therefore will I seeke it yet still.* How excellently describeth he the evils and inconveniences, that proceed from this intemperancie, the woes, sorrows, contentions, wounds, sores, not only of the body, but also of the soule! to what filthinesse and grievous offences it prepareth vs, how dangerous and perilous, whose biting is like that of a serpent, and cockatrice, the senselesnes

leinesse of sinne or punishment, with the indurance and continuing with hardnes of heart in the like wickednesse. Which yet were all the lesse, if they were on ly temporall, but they are also eternall, the woe is continuall, & endlesse. *Woe to them, saith the Prophet, that are mightie to drinke wine, and to them that are strong to powre in strong drinke!* The Prophet in the wordes following describeth the woe: *as the flame of fire cōsumeth the stubble, & as the chaffe is consumed of the flame, so their root shall be as rottenesse, and their bud shall rise up as dust.* Let vs therefore hence learne, that our Prophet by the Metaphor of drinking representing the endlesse & unspeakeable troubles of the wicked, commendeth vnto vs sobrietie and modestie in the vse of Gods creatures, least that we draw vpon vs plagues spirituall & corporall, temporall and eternall.

Isai. 5. 22. 24.

Now leaving the words let vs consider the things themselves. It is said here, that the *Jewes* themselves should *drinke*, to signifie, that all the godly must suffer tribulation: all must *drinke* but in some measure. Which thing also our Saviour taught his Disciples, and that also by this similitude, *ye shall drinke of the cup that I shall drinke, and be baptised with the baptisme that I am baptised with:* whereby he signifieth, that they should bee partakers of afflictions with him. The differēce betwixt the sufferings of *Christ*, and *Christians*, is this, that his were so infinitely great, that ours compared to his are nothing; and yet so great they are, that although not for the same cause, yet are we ready to say, *father, if it be possible let this cup passe.* But it is not possible. For as

Mark. 10. 39.

Mat. 26. 29

it behoved him first to *suffer*, and then to *enter into his glorie*, so must we through many tribulations enter into the kingdome of heaven.

Ier. 15. 10.

What *Prince* more godly then *Iosiah*? what *Prophet* then *Jeremie*? yet were they not freed from afflictions. Yea so was *Jeremie* therewithall humbled, that he crieth out for the bitterness thereof. *It is me, my mother that thou hast borne me, a man of strife, and with whom this whole land contendeth. I haue not lent on vsurie, nor haue men lent me, yet every one doth curse me.* These are blessed times and like to those of *Iosiah*; yet assure thy selfe, that there is a measure of affliction for thee to abide. Even they that lived vnder *Iosiah* were to goe in to captivity for a season. But eue in *Babylō* the Lord promisseth comfort & peace vnto the, & after 70. yeares returne to their own land. now these things were spoken also for vs, that we might haue comfort and sure hope, that there shall be an end of our tribulations.

Herodot. lib. 8.

It is written of *Xerxes*, that when he beheld frō the top of a high mountaine his great and mightie host, how he wept in recordation of their mortality, for that of a huge number, within the cōpasse of a few yeares, there should not be one left aliue. We may behold in spirit a great army, of *Christian* souldiers, throughout all *Christiendome*, whom when you remember, you do I hope, my selfe know that I reioice, to remēber, that within these few yeares, they shall all be delivered frō *Babylon*; that is, from all aduersity and misery of this present life, & be brought to that heavenly *Ierusalem* where we shall rest in all ioye and safety.

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It is when you shal haue *drunks*. The godly then as we haue said must needs drinke, and that more is, they must drinke before the *heathen*. For *Iudgement must begin at the house of God*, as *Peter* teacheth; after that the *Lord* hath punished his people, then will he visite the proude heart of the king of *Babel*. When *Ierusalem* must be destroyed, it must begin at the *Sanctuary*. See how the *Apostles* in the *Acts* are first persecuted and afflicted, when as yet the bitter potion was not given to the *Iewes*, namely the sacking of *Ierusalem* and destruction of the people, such is the lott of *Gods* ser- uants, not onely to be afflicted, but also first and for- most: but herevnto is annexed a great comfort, that they shall drinke but for a while, not continually; that they shall not swallow up, but drinke. Both which the *Apos- tle* hath declared: *our light affliction which is but for a moment*. And in another place, *there hath no temptation taken you but such as appertaineth to man, & God is faith- full, which will not suffer you to be tempted aboue that you bee able, but will euen giue the issue with the temptation, that yee may be able to beare it*.

On the other side the punishment of the vngodly is continuall, as is here declared, for it is said they shall drinke continually and swallow up and bee as though they had not beene. In the hand of the *Lord* saith the *Prophet*, is a cup, the wine is troubled, and the wicked shall drinke the dregges thereof, and sucke the out. The godly must drinke of this cup, but they must drinke the vpper part, the vngodly they must swallow downe the dregs and lees of it. These dregges are the tormētts everlasting, & endlesse

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Ezec. 9. 6.

Vid Sever. lib.
2. & G'ye annal
part. 3. Eggep.
lib 5.

2. Cor. 4. 17.

1. Cor. 10. 13.

Psal. 75. 9.

Psal. 11. 6.

punishments ordained for Sathan and his Angels in hel, where the worme dyeth not, & the fire is not quenched. On the wicked as it is in the Psalme, will the Lord aigne snares, and brimstone, storme and tempest this shall bee the portion of their cup. They shall be as though they had not beene, for their temporall punishment, they shall be worse, then if they had not beene, as was said of Iudas.

Rev. 14 9. 10.
11.

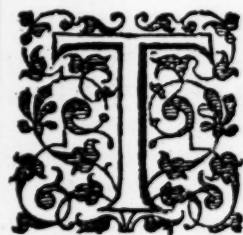
Here then is a lesson for all vngodly persons, Papists, infidels, murderers, whoremongers, &c: and all such as receiue not the truth, but haue pleasure in vngodlynnes: namely, that, vnlesse they returne from their wicked waies, they shall haue their portion in this cup and swallow the dregges of Gods heauie wrath and destruction. In the Revelation it is said, that all which receiue the marke of the beast shall drinke of the wine of the wrath of God, yea of the pure wine, which is powred into the cup of his wrath: and shall be tormented in fire and brimstone before the face of the Lambe, &c. Wherefore let vs learne this for our instruction and comfort, that wee follow not the wicked to sin for fear of their plagues, but continue in the obedience of the Lord, that wee may be sure of that stay and comfort, which is here promised to the faithfull. Howbeit if there were no more comfort but this, that our enemies should be punished more then we, it were not enough to counteruaile the heaviness of the crosse, which in the mean while the godly must beare. The Prophet goeth farther and raiseth vs vp higher in strong consolation, setting before our eyes the infinite ioies, which the godly shall enioie, when being delivered from all afflictions they shall triumph over their enemies.



VERSE 17. 18.

17 But upon mount Sion shalbe deliverance, and it shall be holy, and the house of Iacob shall possesse their possessions.

18 And the house of Iacob shalbe a fire, and the house of Ioseph a flame, and the house of Esau stubble, & they shall kindle in them, and devour them, and there shalbe no remnant of the house of Esau : for the Lord hath spoken it.



THE first sense and meaning of these words is, that the *Iewves*, which should be carried captiue to *Babylon*, should returne again to their owne land, and destroe the *Idumeans*. By *mount Sion* the fortresse of *Ierusalem*, the beauty of *Iewrie*, is meant all the *land of Iudea*, and there by all the *people*. By these wordes then but upon *mount Sion*, &c. The Prophet meant, that the *Iewes* should be delivered out of *captiuitie*, clenfed frō their sinnes, become holy & righteous, repossesse their possessions, and by adding that the house of Iacob, should

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be a fire, &c. and Esau stubble, that they should bee kindled and burne, and be consumed till none were left alieue, and that the *Iewes* with the *Israelites* should destroy the *Edumeans*, even as the flame and fire consumeth the stubble till none be left; which the Prophet scaleth with this infallible marke, *the Lord hath spoken it.*

As it hath beene said before, that the temporal things in the *old Testament*, are figures vnto vs of things spirituall: so is there in these words, another further meaning then that which I haue opened; namely, that the *Church of God* shall at length bee delivered from bondage, and cleansed from sinne, edued with holines, and so recover that everlasting inheritance, which they were deprived of, and that they shall adiudge the wicked & vngodly all their enemies, vnto eternal fire, whereby they shall all be consumed. And in this sense is that liuely doctrine fully verified, which in the other is not so fully. Wherein as in a picture slenderly shadowing the lineaments, some part only is obscurely expressed. For although the *Iewes* after their returne conquered the *Edomites*, yet were they not consumed as that none of them remained. For *Iosephus* writeth that some leued even at the sacking of *Ierusalem* to kindle and set on fire the *Iewes*. Wherefore the especial meaning of this place is, that the *Church of God* shall be delivered from the captivitie, wherein it is held, endued with holines, inherite heaven, whence they were exiled their inheritance, and consume till none of them be left, because *the Lord hath said it.*

The *Church of God* therefore, that is, all the godly shall

1. Mach. 5. 3.

Lib. 4. cap. vi.

shall be delivered, the enemies from whom, their sins, the chaines and bands, from which they shall bee loosed, are the paines and torments due vnto sinne. These cords are loosed, when wee belecue and embrace the *Gospell*, wherein *Christ Iesus* is preached vnto vs, who saveth vs from our sinnes, and from the consequents of our sinnes: and as they who were caried away captiues, returned to their possessions, who were content to receiue the *proclamation* of *Cyrus*; so all such as vpon the *proclamation* of *Christs Gospell*, receiue and embrace the same, are most sure to be delivered. This deliverance is to returne back from *Babylon* to *Ierusalem*, that is, from the captivitie and slaverie of this world, to the kingdome of heaven.

In those, which are thus to be delivered there is required holines of life. For so also it is said in the *gospell*, that we are *delivered from our sinnes to serue God in holinesse, &c.* and it shall be well, saith the *Prophet*, but to whom? *to the iust and holy*, not the wicked & prophane: to such as are careful to performe their duty towards *God* and man, to such as sanctifie the *Lord* in their soule and bodie. There is a *book of remembrance written before the Lord*, but it is for them that feared him, & thought vpon the *Lord*: there is life for them that seek immortalitie, and glorie &c. Let vs then assure our selues, that if we meane to attaine deliverance, and the fruit thereof, the *repossessing* of our inheritance, wee must be holy and iust, yer we bee *delivered from the hands, &c.* For although it may be, that some of them were not holy at such time as they were dispossessed,

Mal. 3. 16.

1. Cor. 6. 9, 10
& 11.

Vid. August. ep.
13. ad Bonifac.

yet needs must they be holy, before they can possesse them againe. Such were some of you saith *Paul*, but yee are washed; let this then be especially noted of vs, that none can receiue the crowne, but such as fight. The possessions are the kingdome of heaven, which wee possesse by inheritance. No *Canaanite* or polluted person cā enter into the *Lords* inheritance, into the kindome of heaue. And as the godly are delivered, so is there another benefit promised thē, namely that for their sakes the wicked shalbe consumed. For it is said, *the house of iacob shalbe fire*. Where first we may note; the Emphaticall speech, whē he saith, *the house of iacob shalbe a fire*, when he meaneth, that it shalbe like the name of the thing, as it is vsuall, being put for that, which is Resembled to it. Which indeed were not worthy the noting, but for the fanaticall Imagination of *Transubstantiation*, which they wil needes proue, for that it is said, *This is my body*, whence they conclude, that therefore it is his body indeed. But so might we hence also gather that *the house of iacob*, was fire indeed, &c. For all mysticall speeches bee nor like to that of our *Saviour*, yet this is common to them, that the names of the signes are given to the thing signified, & so *Christ* is called a *Vine*, his *Father* a *husbandman*, his *Disciples* *branches*: and if the *Papists*, had had any occasion to maintaine any error on this place of the *Prophet*, as they haue vpon that of our *Saviour*, they might hence with greater shew haue gathered that *Edom* was *transubstantiated* into *stubble*, for that it is in the *Hebrew*, that *Edom* shall not only be *stubble*, but into *stubble*.

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For their owne Schoolemen confesse, that those words of *Christ* doe not proue, that the bread becommeth *Christ his body*.

It is said that the godly shall consume the, &c. Which is also meant when it is said that *Christ* shall Receive his chosen to iudge the world, which is not only ment of the *Apostles*, but of all the *Saints*. As *S. Paul* saith, know yee not that the *Saints* shall iudge the *Angels*, the wicked *Angels*. God indeed is he who iudgeth, but because he worketh it for his chosen sake, they are said to do it. As it is said that whatsoeuer is done to one of the little ones, is done to him, and whosoever Receiveth the *Apostles* Receiveth him, because this is done for his sake. So that it is attributed to the godly, which God doth for their cause. As it is in the commandement, honor thy Father &c: that thy daies may be long. The words are, that they may prolong thy daies. That is, thy parents, not as though they could do it, but for that the parents pray to God, for the prosperity of their obedient children, which they therefore are said to work, because God for their sake doth it: In the 16 of *Luke*, we are commanded to make vs friends of the vnrighteous mammon, that when we haue need, they may Receive vs into their habitations: not as if the poore and needy whom we helpe, should do it, but for that God for their sakes doth it. Even so is it here said, that the people of God should consume their enemies, because God would do it for their sakes, which is gathered by the *Apostle*, that our God is a consuming fire.

Heb. 12. 29.

The last point which is the scale of all is this, the

Numb. 23. 19.

Lord hath spoken it. This is the onely ankerhold indeed in all tempests. For if we would leane on the words of man, let vs remember they are *lyers*. Flesh and bloud is not sufficient to assure and strengthen vs; but onelie the word of the *Lord*, who performeth all that he saith, who is not as man to lie, nor as mortall man that he should repent, shall he speake, and not performe? For so certainly as he cannot deny himselfe, so certainly will he performe, what he saith. Which his name ^{mn} that he here vseth confirmeth vnto vs. As he saith to *Moyse* I haue appeared to the not in my name ^{יהוה} but in my name *Iehovah*, which is hee that maketh his promises to be: and so would he then be called, for that hee would then make good the things which hee had before promised. In like manner let vs remember, that hee hath appeared vnto vs in his name *Almighty*, in the workes of his creation and regeneration, but in his good time he will appeare to vs in his name *Iehovah*, and most certainly perfourme all his promises.

VERSE





VERSE 19. 20. 21.

19 And they shall possesse the South with the mount of Esau, and the plaine with the Philistines, and they shall possesse the fieldes of Ephraim, with the fields of Samaria, with Benjamin, and Gilead.

20 And this host caryed into captivity of the children of Israel, shall possesse that which was the Cananites vnto Zarephath, and they of Ierusalem that were caryed into captivity shall possesse that which is in Shepharad with the cities of the South.

21 And Saviours shall come vp to mount Sion to iudge the mount of Esau, and the kingdome shall be the Lords.



F these three verses, the two former are diuerslie translated & expounded by reason of the diuerse significations of the words. And the difficulty seemeth to bee such in my eies, that I dare not take on mee particularly to avouch the meaning of the *Prophet* in each word, but submitting my selfe to your iudgements, & to any, that shal yeeld reason of any other exposition. I will impart vnto you, that which in my opinion seemeth most likely. Which is that, which agreeth with
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the circumstances of the text, and generall drift of the *Prophet*. Which is evident by that which hath beene set downe already, and that which is afterwards added in the last verse. So that wee shall not greatly erre, if in in this or that particular word we hit not on the particular meaning of the *Prophet*, so long as we keep the generall doctrine without error.

It hath beene said before, that the seed of *Jacob* should possesse their ancient inheritance, and destroe their enemies. These points are here againe handled, but so that it is promised they should not onely repossesse their ancient right, but also much more by extending the bonds and limits of their possessions every way.

Isa. 13.

The *land of promise* is so situated, that it hath on the South the land of the *Idumeans*, called here the *mount of Esau*; on the West a low plain, which was the country of the *Philistines*; on the North lay *Ephraim* and *Samaria*, and on the East, *Gilead*, &c. as *Iosua* the best Geographer hath taught vs. The meaning is then that looke how farre the borders of their dominions in former times extended, so much should they repossesse, yea that they should stretch out farther on every side, and possesse much more. *Samaris* is here mentioned, with certaine shiers as it were on the north, because of the difficultie which seemed to be in winning them, for that the king of *Assyria* having taken *Samaris* and led away the people captiue, had peopled that citie and the countrie about with many strangers. And for the like cause it may seeme that *Beniamin* is here named, for that being little and seated a-

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mong many enimies, they were in greatest danger to be dispossessed, &c. had they not receaved this promise, that evē their borders by the seed of *Jacob* should be inhabited. Now whereas they were divided into two people *Israel* and *Judah*: the *Israelites* were carried away captiues by *Salmanasar*, and *Judah* by *Nabuchadnezzar*. Wherefore in the words following, the promise is made vnto both, laying downe the borders of both the kingdomes, &c. This being laid downe followeth the other point of the destruction of the enimies. *Saviours shall come vnto mount Sion to iudge the mount of Esau.* Where by the name of (*Saviour*) the rules and governours are meant: for to *iudge*, is to rule and execute iudgement in right of the oppressed, as it is commonly vsed in the booke of *Judges*. And this they shall doe by comming vp to *Sion*, the strongest fort in *Iewrie*. Finally *the kingdom* (it is said) *shall be the LORDS*: to note the happy state of the faithfull, having such a one for the governour, so mightie and therefore able, so mercifull, and therefore willing to keep them safe from all evill, and to participate with them all good things.

The performance of al this was in part represented by the bodily restitution of *Judah* and *Beniamin*, when by proclamation of *Cyrus*, *Zerubabel*, *Ioshua*, &c. came and built *Ierusalem*; and continued by *Iudas Macabeas*, who iudged the *Edomites*, and so are these called *Saviours*, where notwithstanding *God* doth this by them his lieutenants, as he also said to *Samuel*, *they have not refused thee, but me.* But this fully performed and perfe-

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cted, in the deliverance of our soules, by *Christ* who himselfe preached to the lost sheepe of the house of *Israel*, and then by his *Apostles*, sent from mount *Sion* into all the world, and so were *Idumea* & *Palestina*, &c. subiected, when all were ioined to make one flock. As also the kingdome is *Christ's*, king of all kings & Lord of all Lords, of whom the *Angel* said that he should raigne for ever. And out of controversie, the *Prophet* meant not so much the former bodily as the latter spirituall deliverance, and restitution; even as the event plainly shewed. For although that the men of *Juda* returned, vnder *Nehemiah*, &c. yet the people of *Israel* were never so restored; so that assuredly wee are to thinke that by corporall benefits, spirituall blessings are signified. By the *Jewes* and the *Israelites*, the spirituall seed of *Abraham*; by repossession of *Canaan*, the possession of the graces of the holy Ghost. A misterie touched before, and to be had in remembrance for the better vnderstanding of *Moses* and the *Prophets*; For it pleased God by liuely figures to foster the expectation, which his people had of *Christ*. *Ioseph* and *Sampson*, the one a *Nazarite* of his brethren, the other for his brethren, figures of *Christ*, who should come out of *Nazareth*, as the *Evangelists* shew, sold by his brethren as *Ioseph*; slaine for their salvation, as *Sampson*. Blood on the posts. *Angell* must not touch those that are marked with *Christ's* blood. The high Priest with all his ornaments, figures of his redemption, as the *Apostle* to the *Hebrews* sheweth. *Serpent exalted*. *Christ* raised on the crosse. the sting of the *Serpent*, & dragon in the Reve. shall not hurt vs,

looking on him that saueth vs from all our sinnes. For as *Moses* brought the *Israelites* to the border of *Canaan*, and sight of it, but none except *Iosua* could bring them into possession of it: so the law may shew vs, the blessings and promises of *God*, but *Christ* by his gospel maketh vs enjoy them. So *David's* stone refused. *Jonah* in the belly of the whale, & his torments, *Christ's* death and resurrection. And even so these things here handled are by the *Apostles* expounded of *Israel* and *Judah* according to the faith. That place of *Isaiah* 9. *Zabulon* and *Nephtalie*, *Mat.* 4. when the light of the truth shone amongst them. That which is in the last of *Amos*, *Iames*, 5. *Acts*, 9. applied not only to *Israel*, according to the flesh, but according to the spirit also. In the place where it was saide yee are my people, fulfilled in Christians, when they are called the sonnes of *God*. As *Iames*, *Paul*, *Matthew* expounded those, so we these. Namely that both the *Jews* & *Gentiles* chosen to be the people of *God*, shal repossesse that, which was signified by the land of *Canaan*, of which wee were deprived by our owne sinnes. Which opinion is diligently to be marked against the franticke dreames of *Jewish Rabbines*, who dreaming their men that now liue, to bee they who should bee thus set in possession, doe not expound that which here is said of such as were led captiue, of them that *Salmanasar* and *Nebuchadnezzar*, led away, but of those that *Titus* in the destruction of *Ierusalem* made captiues. And because they saw themselves since dispersed through diuerse parts of the Empire, by *Canaan* they say is here vnderstood

Vid. Ioseph. & Sever. lib. 2. & Glyc. annal. part 3. & Egesio. l. 5. Cyrill in Esai. lib. 1. orat. 1. 2, 3, 4.

Germanie, by *Zarephath*, *France*, and by *Sepharad* *Spaine*. And so when it is said they should possesse the South side, and the plaine, they say is meant, that they shall not haue the hils which are not for tilling, but the plaine and bottomes of the hils.

Against which peevishe exposition we need not say much: onely we may note, that it cannot stand with the circumstances of the text. For when it is said *this host*, it is evident that hee spoke of his owne time, that is, of such as presently were here caried into captivity. 2. *Zarephath* is elsewhere in Scripture, *1. King. 17. Gen. 10.* set downe for the border of --- as for that which they allege out of a tradition, that with the names signifie these countries --- so deserue they to be blinded that beleue such dreames. For they say that when *Iosua* expelled the *Cananites*, many of them fled into *Germanie*, whereas in the *1. 2. 3. of Iudges*, it is said of such as were not slaine, that they remained in this and that tribe. 3. Where here the Prophet speaketh of *Iudah* and *Ierusalem*, as of two distinct parts, it is manifest that *Titus* only led away them of *Ierusalem*. For the *Israelites* after their captiuitie by *Salmanasar* were never restored. 4. Where they adde that *Zepharad* being a proper name commeth neer to the name wherewith they call *Spaine*, it is plaine that although the *Chaldee Paraphrast* expoundeth it as a proper name, yet is not the name of *Spaine*, and it might be the name of some place then knowne, that now is not. But the *Hebrew* word may be taken for a common name, signifying as much as a bond or limite of dominion, being made of

two words, which haue that signification. But these be like the dreames of their Ancestours, of the sitting at the right and left hand in the kingdome, and of the *Chilias*, and *Mahomet*, whose blisse they say shall be to pamper vp their bellies, &c. But the *Prophet* meant spirituall blessings, the ioy of the faithfull in the service of *G O D*, and glorie of the *Saints*: which was begunne by *Christ* at his first comming, is continued by his seruants till his latter comming, which shall be then perfected. *John* saw lealed, not onely of the *twelue tribes*, but of *all tongues*. A point to reioice in. as 13. *Acts*, the *Gentiles* were glad and glorified the word of the *Lord*. By this meanes the true *Israelites* are admitted to partake of the *twelue tribes*, and of those *trees* that grow on both sides the river.

The meanes by which all this shall bee accomplished is lastly set downe by *Saviours* comming vp to *Sion*. This in figure was performed, when *Zerubbabel* with the rest came vp from *Babylon* to build *Ierusalem*, these which restored that citie and temple are called *Saviours*, as in truth such as restore vs to our ancient inheritance, &c. Properly indeed none, but *G O D* can be called a *Saviour*, as in *Isaiah* and *Hosea*, *I euen I & there is no Saviour besides me*: but hee is so called as a principall agent, men as ministeriall instruments. So the name of *Iesus* proper to our *Saviour*, because hee should saue his people. Otherwise *Paul* exhorted *Timothie* -- for so shalt thou saue thy selfe and them that heare thee: so all the ministers of the gospel: yea all *Christians* after a sort are called *Saviours*; as *Iames*, 5. *If any erre*

Vid. Iust. dial. cum Tryphon. Hieron. lib. 18. in Esai in pres. & descriptor. Eccles verbo, Papias. Prateol. de heres. l. 9.

Rev. 7.

A& 13. 48.

Rev. 22. 3.

Christ a Saviour.

Me Saviours,

from the truth, & another convert him, let the same know that he shall saue a soule from death, and cover a multitude of sinnes. Which is vnderstood of every one, that by admonishing another keepeth him, or withdraweth him from sinne. Some saue with feare, pulling them out the fire of Iude. Which is the dutie of every Christian man, For that is a question worthy of Cain, *am I the keeper of my brother?* There should bee such a care in vs towards our brethren as was in *Ioseph*, who not onely dealt with his father for them, but counsell'd the not to fall out by the way. Would to God we had many *Iosephs*, and few *Cains*, who when they haue murdered their brethren, demand whether they are *their keepers*. Now if this bee required of all, how much more of Ministers, into whose mouth the word of *saluatiō* is put. For which cause *Timothie* is expressly warned to continue in exhortation, &c. for so hee should saue himselfe and his hearers---if he doe not exhort, &c. and continue therein, he is no *saviour* but a destroyer. The condition of his owne *saluation* is this, if thou doe thus thou shalt saue thy selfe, else not. Let the then which are in that place, which *Timothie* was in, consider to what they are called, even to teach and exhort, & that not only all in generall, but every particular wicked man. As God giveth in commandement to his Prophet. *If thou tell the wicked man, if not, his blood shall be required at thy hand.* What then shall become of such watchmen, as either cannot or doe not warne, of the vnlearned that can only read, and not teach, of dumbe dogges, that cannot barke, non residents, who teach not

1. Tim. 4. 16.

at all, & though they preach their *Quarter sermons* yet are not such as performe the commandement of *Paul* to cōtinue. But such *Shepheards* shal haue their portiō with *goats*, and not with the *sheepe*. Both the *blind*, and the *blind guide* shall fall into the ditch.

They also who are to bee taught are here to leatne their duty. For if none can be saved, but such as cal vp on the name of the *Lord*, and none can cal on him that beleue nor, and none can beleue vnlesse they heare. it is eident, that if we will bee saved wee must heare. *2. Kin. 4.* The *Sunamite* telleth her husband, that shee would go to the mā of *G O D*, he asketh her what she wil doe, seeing it was neither the *sabaoth*, nor *new moone*. Whereby we gather that it was the vse of this good womā, at such time to resort to *Carmel* where the *Prophets* did then vse, to instruct the people in faith & religion. There be few women amongst vs like this *Sunamite*, she went certaine miles; these wil not walk a few paces, to heare the same doctrine which shee learned. As for the men of this *Citie*, neither will they take the paines to come; I would they did provide that the mā of *G O D* might come to thē: or that there were in thē that loue to Gods Ministers which was in this woman who provided for *Elizeus*, a chamber, a bed, &c. that whē he came that way, he might come in and abide there. It was said that this matter was in good forwardnesse, but is hindred, if so be it be, I must say as *Paul*, *O yee foolish Galathians who hath bewitched you that having begun in the spirit, you would now be made perfect by the flesh*: made you such account of your hogges, that for them you

2 King 4. 10.

Gal. 3. 1. 3.
Mat. 8. 34.

request *Christ* to depart from your coasts.

Wee should here speake of the second effect of Gods word, whereby it is a *savour of death in them that perish*, whē it is said, *they shal iudge Esau*. But of this hath beene spoken heretofore. It remaineth then to say somewhat of the last point, which is of Gods kingdom, whereof I need not speake, because wee are taught dayly in our petition to say, *thy kingdom come*. Only consider what a happines it is to be of that kingdom. If the *Queen of Saba* thought *Solomons* servants happy, that had *him to rule them*: how much more they which haue a greater then *Solomon*, *Christ Iesus*, the *Lord of Lords*, and *king of kings*! Wherefore we are willingly to submit our selues to his commandements. God forbid any of vs should say, *why should this man raigne over vs?* No greater felicitie then to bee vnder his gracious, peaceable, and righteous government. For if wee feele some tast of comfort in the government of *Q. Elizabeth*, what and how great shall wee enioy vnder him? Which the Lord in goodnes make vs partakers of. *Amen.*

FINIS.

1819

A
SERMON
VPON PART OF THE
eighteenth Psalm.

PREACHED TO THE PVBLIKE
assembly of Scholers in the Vniverſity of
Oxford the laſt day of Auguſt, 1586.

BY

JOHN RAINOLDES:

*Vpon occaſion of their meeting to giue thanks to God
for the deſtection and apprehenſion of Trai-
tors, who wickedly conſpired againſt
the Queenes Maieſtie and
the ſtate of the Realme.*

PSAL. 20. 6.

Now know I that the Lord doth ſaue his annointed, doth heare
him out of his holy heavens, by excellent ſtrength, the ſaſegard of his
right hand.



Printed at Oxford by Ioseph Barnes. 1613.

4. TO THE READER
STIMMON

FROM PART OF THE

ORIGINAL MANUSCRIPT

THE MANUSCRIPT TO THE

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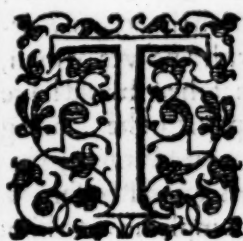
OF THE MANUSCRIPT

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JOHN RAINOLDS, TO THE READER,
der, grace and peace in Christ.



HE reasons that moved mee
 (good Christian Reader) to
 preach this short Sermon vpon
 shorter warning then gladlie I
 would, haue preuailed with me
 to set it downe in writing also
 at more leasure, and to publish
 it. For both the godly subiects
 may be stirred vp thereby to greater thankesfulnes for
 the manifold blessings, that God by her *Maesties*
 meanes, and in her safety, hath bestowed vpon vs: and
 the discontented may be put in minde to content the-
 selues with *the waters of Shiloah*, albeit running softly,
 least *the great and mighty waters of the River* goe over all
their bankes, breake into Iuda, and overflow it. The for-
 mer whereof I know that I cannot be deceived in: be-
 cause raine and snow do not fal in vaine vpon fruitfull
 ground. In the latter, I hope, I shall not altogether.
 Vnlesse with Religion both wit and reason haue for-
 saken them: that they care as little for honesty, as for
 piety; for profit, as for honesty. For what can they
 looke for at the hands of forciners, though knit in ne-
 ver so strait confederacie with them, & ioined in pro-
 fession of the same faith, or perfidioufnes rather, of
 the falsly named *Catholike* religiō, more then the *Jews*
 had of the *Assyrians*? By whom, for all their *altars* cre-
 ated to the patterne of the *Assyrian at Darnasus*, they

^a *Esa. 8. 6.*

^b *1. King. 16. 10*

^c *1. Chr. 28. 20*

^d *1. King. 18. 14.*

^d Plarin. de.
vitis Pont. in
Iohan. 24.

were often grievously vexed and pilled. ^d When the
citizens of *Papia* in *Italie* were at dissension by reason
of the faction betweene the *Guelphes* & the *Gibellines*:
the *Gibellines* procured a favorer of theirs, called *Facinus Canis*, to come and assist thē with a power of men,
vpon agreement and covenant, that hee should haue
the goods of the *Guelphes* for his pay. But he, being
come once into the city with his men of warre, spared
neither of them: his souldiours would beferued.
Wherof when the *Gibellines* did complaine vnto him,
saying, that *their goods too were spoiled against agreemēt*:
he answered, that *themselves were Gibellines, and should be safe: but their goods were Guelphes, and must pay for it.*
The *Gibellines* of *Papia* could not foresee this: our *Catholikes* by them may. Let them leaue their brainicke
desires and diuelish purposes of bringing a *Facinus Canis*
into their country: least by experience they feele
(which God forbid) that though themselves be *Catho-
likes*, their goods may be *Heretikes*; perhaps some *He-
retike blood* in their bodies also, by contagion of ours.
The Lord take away this stony heart from them, and
giue them an heart of flesh, a new spirit: that wee may
all iointly praise him for the deliverance of our graci-
ous Queene, & pray for the continuance of her bles-
sed government, to the honour of his name, the fur-
therance of his gospel, the welfare of his Church, the
peace and prosperity of our English *Iuda*, the grieve &
disappointment of Popish *Assyrians*, and the confusio-
of Antichrist.

*At Corpus Christi College in Ox-
ford, Octob. 24. 1586.*



PSAL. 18. VER. 47, 48, 49, 50, 51.

47. The Lord liveth, and my blessed strength: therefore let the God of my salvation be exalted.

48. The mighty God, that giveth me revengements, and bringeth people under me.

49. That delivereth me from mine enemies: yea, thou hast exalted me above them that rose up against me, thou hast delivered me from the cruel man.

50. Therefore will I confesse thee, O Lord, among the Gentiles, and I will sing unto thy name.

51. He giveth great deliverances to his king, & sheweth mercy to his anointed: to David, and to his seed for ever.



It hath beene a godly custome of the faithfull, although not observed so customably alwaies as by the Rules of faith it ought, that when they received any speciall benefit, either in attaining to things commodious for them, or in avoiding of discommodities: they lifted up their voices to the authour of it, the Father of mercies, the God of all comfort, and did

Phil. 4. 6.
Col. 3. 17.
1. Thess. 5. 18.

Gen. 14. 20.

Exod. 15. 1.

Est. 9. 17.

Deut. 16. 14.
Neh. 5. 11.

honour him with giving speciall thanks for it, *Melchisedek* king of *Salem*, a man of power and credit in the land of *Canaan*, had not so great cause to care for the state of *Abram* & *Lot*, two strangers in the land. Yet when *Abram* had rescued *Lot* being taken, and had spoiled the spoilers: *Melchisedek* brake forth into his praise who gaue the victorie; Blessed bee the high God, which hath delivered thine enemies into thy hand. The state of the *Israelites* touched *Moses* neerer: how much the lesse is it to be marvelled at, if he thought it his duty to magnifie the Lord for guiding them out of *Egypt* through the red Sea, and drowning *Pharao* with his host. Though that the childre of *Israel* themselves, an vnthankfull, murmuring, and stiffnecked nation, should ioine therein with *Moses* all, both men and women: it is a president worthy to be noted to the shame of *Christians*, if in greater measure of the grace of God we shew lesse gratitude for his graces. The feasting & ioy that the *Jewes* kept for their owne deliverance out of the snares of *Haman*, and for his destruction with the partakers of his conspiracie, might seeme to bee only a profane reioycing as worldly minded men commonly doe vsuall at their good successes. But, that it was holy and seasoned with a sacrifice, such a sacrifice as lawfully they might offer there, where then they were dispersed, the circumstance of sending parts vnto the poore, with precepts and examples of daies in like sort kept holy to the Lord, doth argue. Wee are assembled at this present, fathers and brethren, beloued in the Lord, to giue him most humble & most hartly thanks for

for his great and singular goodnesse shewed vnto vs
in discovering the traiterous intent of graceles wret-
ches, who vilanously conspired to take away the life
of our gracious *Queene* (whom God long preserve!) &
to kindle flames of vprores through the realme, to the
utter wasting of her faithfull subiects. O that wee had
the hearts to praise him for it with the like religious
affection of spirit in zeale and sinceritie, as *Melchisedek*
did for *Lot* recovered by *Abram*, as *Moses* and the *Isra-*
elites for the *Egyptian* yoke broken, as the *Jewes* for
their safety and the destruction of their enemies! Sure
we haue greater causes so to doe, then any of them
had. For *Lot* was but one, and that a meane man: nor
much endangered more then of losse of libertie. Here
a most excellent Princess was in hazard, not of liber-
tie, but of life, with God knoweth how many righte-
ous *Lots* besides. And the bodily toiles which the *Isra-*
elites endured in *Egypt* vnder the taskemasters that
Pharao placed over them, were nothing in compari-
son of the spiritvall bondage of *Antichristian* tyrants,
to whom, might these *Egyptian* impes haue had their
wills, we should (it is likely) haue bene most lamenta-
bly enhralled. Neither hath the Lord so mercifully de-
livered vs out of the Lions mouth at this time onely,
but at sundry other heretofore often: that the *Jewes*
could not be so much beholding to him for that of
Haman, who did not liue to put them more then once
in danger. Wherefore that wee may accept the more
thankfully and dutifully esteeme of his inestimable
goodnesse, in saving our gracious *Queene* and vs her
scr.

subjects from so great, so many, so eminent mischiefs; I have thought good to take for the ground of mine advertisement and exhortation, these wordes, which you have heard, written by the godly Prince and Prophet *David* in the eighteenth *Psalm*, a song of thanksgiving, which he made, when the Lord had delivered him out of the hand of all his enemies, & out of the hand of *Saul*. For so is it noted in the title thereof; and manifested farther by the course of the story in the second of *Samuel*, where the same is wholly registred againe well nigh word for word, as a most worthy and memorable monument to bee thought upon & remembred of all posteritie, that on like favour received of the Lord they might shew themselves alike gratefull to him. In these words therefore comprehending briefly the purport and drift of the whole *Psalm* by way of conclusion, two things are recommended to our considerations: one is the benefite of God in delivering *David* from his enemies; the other, the thankfulness of *David* unto God for the deliverance. The benefite of God in delivering *David* is signified by that he saith, *The Lord is my strength*. For he meaneth not, that the Lord lieth in respect of his being, his everlasting essence, in which sense notwithstanding he is said to live, and to live onely; but in respect of his workes, his effects to *David*ward, in whose preservation he sheweth that he dwelleth, and saureth his, and ruleth all things by his eternall providence. Which meaning *David* openeth in that hee adioineth, *and my blessed strength*: calling God his strength, his fortresse, his rocke, his blessed strength and

for.

2. Sam. 22, 1.

Ag. 14. 15.

Rev. 10. 6.

2. 15. 7.

1. Tim. 6. 16.

fortresse, his rocke, his blessed strength and fortresse, because his life, his safety, his welfare is maintained by the might and mercy of the living God. As in the beginning he testified also: *The Lord is my rocke, and my fortresse, and my deliverer, my God, my strength in whom I will trust, my shield, and the horne of my salvation, my refuge.* And this is the benefit of God vnto David. The thankfulness of David vnto God followeth: *Therefore let the God of my salvation be exalted.* Wherein, by the way, the cause of his thankfulness, to wit, the benefit, is repeated. For though in our tongue the name of *salvation* is by commō vsē referred to the blissefull state of life eternal in the kingdome of heavē, wherto the scripture phrase doth likewise oft referre it: yet is it amplified in the ¹ Prophets language heere to bodily safetie and temporall preservation of this present life. As ² *salvations* also are afterward mentioned, or (as our English translation interpreteth it) *deliverances*: & before, he set downe the generall proposition with the same word, *I call upon the Lord who is worthy to bee praised, and I am ³ safe from mine enemies.* Vnto this author then of his *safety* hee tendreth praise and honour: and that in such sort as may stir vp others therevnto withall, that God by the thanksgiving of more may bee more glorified, *let him be exalted.* To the performance of the which dutie, that he may giue a sharper edge & hotter zeale to himselfe and others: he amplifieth and openeth more particularly both the cause of the duty and the dutie it selfe, in the verses following. Touching the cause of the dutie, he saith, *The mighty God, that*

* Psal. 18. 2.

at Heb. 7. 20

2. מַחְסוֹת

1. Vers. 51.

3. Vers. 3.

3. מַחְסוֹת

giueth me reuengemēt, & bringeth people vnder me, that deliuereth me from mine enimies: yea, thou hast exalted me aboue them that rose vp against me, thou hast deliuered me from the cruel man. A summary but pithy rehearſal of the ſpecialties of the fauour done him by God againſt
 a Saul, againſt o Sauls ſonne Iſb-boſherth, againſt the P Philiftines, the q Moabites, the r Syrians, the f Ammonites, the t Amalekites, and the u Idumeans, againſt x Abſolon, againſt y Sheba, with their rebellious complices of Iſrael & Iuda too. Of whom a great many were puniſhed in iuſtice: the Lord auenging him of ſome, by other mens hands; of ſome, by his owne, as being armed therevnto with b the ſword of vengeance. The reſt, though their liues were ſpared in mercy, yet were they brought in awe and ſubiection vnder him. So himſelfe, his enimies either not remaining or not remaining enimies, at the leaſt not daring to praſtiſe their enmitie, was deliuered from them. Yea, (which he vttereth more emphatically by turning of his ſpeech to God) God did exalt him and advance him higher then any of his aduerſaries, that roſe vp againſt him, and deliuered him from Saul, who of long time purſued him moſt fiercely & put him off in preſēt dāger of his life, from the cruel, violent, the moſt violent man. Touching his duty wherevpon, he addeth, Therefore will I confeſſe thee, o Lord, among the Gentiles; and I will ſing vnto thy name: hee giueth great deliverances to his king, and ſheweth mercy to his anointed; to David & to his ſeed for ever. To confeſſe the Lord, is to acknowledge him to be the author and giver of whatſoever good

a 1. Sam. 18.
 & 19. & 23. &
 24 & 26.
 o 2 Sam. 2. &
 3. & 4.
 f 1 Sam. 5. & 8
 q 2. Sam. 8.
 r 2 Sam. 8. 10.
 t 2 Sam. 8. &
 10 & 11.
 u 1. Sam. 30. &
 2 Sam. 8.
 x 2. Sam. 8.
 Plal. 60
 y 2. Sam. 15. &
 17 & 18,
 z 2. Sam. 20.
 2. Sam. 4. 8.
 2. Sam. 10. 18
 & 18. 31.
 b Rom. 13. 4.

Heb. the man
 of violences
 2. Sam. 22. 49.

we haue: to *sing vnto his name*, is with ioyfull melodie of voice to acknowledge it. But these things doth *David* vow that he will do: and therein will testifie, even before the *Gentiles*, that the *Lord*, who made him *king* and *anointed him*, doth giue him *great deliverances*, and sheweth him *mercy*, nor only him, but his too, his *seed*, his posteritie and progenie *for ever*. The very literal sense of the which words doth import an excellent thankfulness in *David*, that would yeeld such tokens thereof, among the *Gentiles*, the *heathens*, whom hee had subdued: a more excellent goodnesse and graciousnes in God, who raised him to royall state, and mightily preserved him in it, and rid him out of many dangers, and shewed mercy still to him, yea to his offspring also that should raigne after him. But all this is base in respect of that which the holy Ghost in a spirituall meaning doth hereby signifie & betoken. For *David* was anointed *king of the Iewes*, made conquerour of the *Gentiles*, cast into perils, troubles, paines of death, & by speciall grace againe delivered from them, to the intent hee might be a figure (as we tearme it) an image and picture, an historicall picture, and a living image, that should resemble and represent the person of another *David*, this sonne, our Saviour *Christ*. Which mystery himselfe knowing as a *Prophet*, did write (by inspiration from God) sundry things, whereof the full & perfitt accomplishment appeareth in *Christ* & his kingdom, as the scriptures teach vs: though a thinne & slender performance of the same was before expressed and drawn out, as it were, by lineaments & shadowes

Psal. 8. 43.

^d *Ezek.* 34. 23.
& 37. 24.
^e *Ier.* 23. 5.
& 33. 15.
^f *Act.* 2. 30.
^g *Mat.* 27. 35.
Mat. 12. 10.
Ioh. 2. 17.
& 19. 28.
Act. 4. 25.
& 13. 23.
Rom. 15. 3.
Heb. 2. 12.
& 10. 5.

of a type and figure in David and his state. So the great deliverances and salvations temporall, given and assured to David, and to his seed for ever after a sort, that is for long continuance of many yeares succession, did prefigure greater spiritual deliverances, & salvations simply & absolutely eternal, which should be likewise given to Christ & to his seed; that is, to the faithful, the children of God, whom Christ doth beget in his church by the immortall seed of his word. To Christ & to his seed is given the treading downe of the Serpent, the overthrow and victory of Satan and his Angels. To Christ and to his seed is death quelled, the grave vanquished, the power of hell daunted, and all their enemies put to flight. To Christ and to his seed is a guard of Angels appointed for their safety, an entrance into Heaven opened, and the joys of life, of everlasting solace, of endlesse rest, assured. Which most excellent mercies, deliverances, salvations, as the Prophets commonly in the ende of their prophecies do commend to men by figurative speeches of Israel, of Iuda, of Sion, of Ierusalem, and blessings incident thereto: so in this conclusion of his song of thanks doth David ascende to them by the other, to shewe himselfe gratefull vnto God for them. A prooffe whereof we haue in the last words that he concludeth with. For therein he seemeth to respect the promise, that the Lord would set up his seed after him, and stablish the throne of his kingdom for ever. Which the Angel Gabriel, sent to the Virgin Mary, expoundeth of Christ, telling her that God shall give vnto him the throne of his Father David,

and

h Esai. 53. 10.

Ier. 33. 22.

i Ioh. 1. 12.

k 2. Cor. 5. 20.

l 1. Pet. 1. 23.

m Gen. 3. 15.

n Rom. 16. 20.

o Rev. 12. 7.

p 1. Cor. 15. v.

q 1. Cor. 15. 55.

r Mat. 4. 6.

s Heb. 1. 14.

t Psal. 91. 12.

u Heb. 9. 12.

v Heb. 10. 19.

x Psal. 16. 11.

y Act. 2. 28.

z Rev. 21. 4.

1. 2. Sam. 7. 12.

1. Luk. 1. 32.

and he shall raigne over the house of Iacob for ever, and of his kingdome shall be no end. And a farther prooffe in the former clause touching his *confessing of God among the Gentiles*: considering that S. Paule declareth the goodnes of Christ in ^a *receiving the Gentiles to his glory* to be meant thereby. As if the holy Prophet had said, that he would vse a new and vnaccustomed thankfulnessse to God for his passing singular and vnspeakable benefits: neither would *confesse him* among the Iewes onely, as then the faithfull did according to their order of praying in the Temple; but *among the Gentiles* also in time to come, whē they being called to the church of Christ should be made acquainted with his Psalms & Hymnes and learne to praise the Lord with him. So that I may say the same of these words, that on like occasion our Saviour did of other, ^b *This day is this scripture fulfilled in your eares*. Howbeit not onely these wordes of this Scripture are fulfilled this day: but the other too, that lay forth the favour of God vnto his childrē in *saving his anointed*. For what more commodity did the Iewes receiue by King Davids meanes, then we by our soveraigne Lady Queene Elisabeth? What enemies, what dangers, what deaths did he escape, frō the like whereof the Lord hath not as often, as wonderfully, preserved her Majesty? The arke of the covenant, wherein ^c the testimony was laid, whereon the mercy-seat was placed, from which ^d the voice of God was heard, at which ^e his name was called vpon; whereto ^f they had not sought in the daies of Saul, & King David brought into his city: and caused ^h the Levites ioyfully to play on instruments of

^a Rom. 15. 9.

^b Luk. 4. 21.

^c Exod. 25. 16

^d Num. 7. 89.

^e 2. Sam. 6. 2.

^f 1. Chr. 13. 3.

^g 2. Sam. 6. 12.

^h 1. Chr. 15. 16.

*musicke, and lift up their voices at the bringing of it. Queene Elisabeth hath brought vs the body and truth of that whereof his ceremonies were but shadowes onely, the free vse and Christian doctrine of the Gospell, the word of God, the holy Scriptures, the praiers and publike service of the Highest, all in a language knowne to all: and hath moved her Subiects to receiue these meanes of their ⁱ instruction and ^k saluation with ^l Psalmes, & hymnes, and spirituall songs, singing with a grace in their harts vnto the Lord. David to those heavenly treasures added earthly, & enriched his kingdome ^m with silver and gold. The purity of coine restored by her Maiesty for brasse and copper monies wherewith shee found the realme pestered, doth say no lesse for her: beside plate of siluer and gold with other ornamēts in so great plenty, as if God would verifie according to the letter that which hee promised his Church in a mysterie, ⁿ For brasse will I bring gold, and for yron will I bring silver. Much did it make for the safety of Iurie, that ^o David put garisons in Syria & Idumaea, countries that bordered vpon the North and South thereof. Much! But more for England, that Elisabeth (to passe over the fortifying of borders) hath furnished it with all sort of armour, and munition, never more or better: and thereto with a royall navie of vessels, so stately, so strong, so wel appointed for wars, that our land is fenced with wals, not only of wood as *Gracia* was against *Xerxes*, but of brasse and yron too against forcine enemies. The people of *Israel* confessed of themselves that ^q they were delivered out of the hand*

1. Cor. 14. 19
2. Tim. 3. 15;
Col. 3. 16.

2. Sam. 8. 12.
& 12. 30.

Esaï. 60. 17.

2. Sam. 8.

Herodot. in
Polyannia.

2. Sam. 19. 9.

hād of the *Philistines*, & other *enimies* by that *King*. The wars which our *Queene* hath had for our safegard in *Frāce* & elsewhere, even^r *aliens* haue seen & shewed to the world, that they were atchieved with *marvellous honour and advantage* to her selfe and her realme. As this (by Gods grace) which shee hath presently^r vpon the like ground in the *low countries*, shal be in due time also. Againe, how sweet a peace haue we so long enjoyed vnder her at home, as vnder a^r *Solomon* in that cōsideratiō rather thē a *David*? The fruits whereof, if nothing from abroad had sprong to our wealth and welfare (which hath notwithstanding in no small abundance) might countervaille the profites^u that did grow to *Iurie* by *Davids* warres & victories. Yea our dearth and sicknes, the chastisements and afflictions that now we do taste, or did heretofore, (as^x *needes* we must some, and y^e expedient we should) haue been but gentle threats to her Maiesties subiects, in respect of his: ^z the *famine*, that lasted *three yeares together*; the ^a *plague*, that consumed *seauenty thousand men*. And though by occasion of difficulties and wants, what of men, what of maintenance, her Highnes hath not yet bin able to provide that wise and faithfull worke men, for the perfit edifying of the house of God with doctrine and discipline, shoulde bee set in every Church through her dominion; as neither was ^b *David* by reason of his warres to build vp the Temple: yet, as hee prepared things necessary for it, that it might bee the better done when time should serue; so hath shee by fostering *Colleges* and *Schooles*, the nurseries of the ministrie

^r Led. Guicciard. in. comment. de rebus memorabilibus Europ. lib. 4. Duchana. rer. Scot. lib. 15. & 17. Comment. de stat. rel. & reip. in Gal. lib. 5. & 6
^r The Queens declarat touching aid giuen to the low countries.
^r 1. King. 4. 25
^u 2. Sam. 8. 2.
^x Heb. 12. 7.
^y Ps. 119. 71.

^z 2. Sam. 21. 1.
^a 2. Sam. 24. 15

1. Chr. 22. 8.

• 18. El. c. 6.

• 2. Sam. 2. 21.
• 2. Sam. 3. 27.
& 10. 9.

nisterie. Her princely care wherof hath appeared specially of late vnto vs in a branch of Oliue, that was almost withered, the state of *Queenes College*. Which she hath refreshed, confirmed, advanced, with benefits & immunities so bountifully and nobely: that we & our posterity haue as iust cause to thinke of *Queene Elisabeth* in the name thereof, as of *Queene Philippa*. Our whole Oliue tree did generally feeble it before in the famous and worthy *Act of Parliament* ^c for the maintenance of Colleges and the reliefe of Scholers in both the *Vniuersities*, and also *Winchester* and *Eaton*. An *Act* that I haue heard men of iudgement say, and I am perswaded that they said truely (God grant the care of *Heads* and industrie of *Students* doe bring it to effect!) may proue as beneficiall for the increale of learning, as might the erecting at least of two Colleges. The commodities then, which we haue receaued by her blessed gouernement, are as great and many, as those which the *Iewes* did receaue by *Dauids*. That we cannot chuse but acknowledge Gods fauour to haue bene as singularly extended vnto vs in preserving her, as it was to them in preserving him. For although her Maiestie hath not bene assaulted by so many forraine enemies as *David*: yet by more domesticall. Wherein her deliverances are to bee esteemed so much the more precious, by how much it is easier to beware of open foes, then of secret; of vipers that are farther off, then in our bosomes; of *Abners*, though valiant, who professe hostility, then of trecherous *Joabs*, who pretend amitie. First (in *Queen Maries* time) the house of *Saul*, I mean the

the brood of them who^f preferre will-worships before
 obedience to God, fearing, as *Saul* did, that their seeds
 succession should not be established as long as *David* li-
 ved, desired & devised to bring that to passe which^h one
 of them sithence made none it was not done, *the boughs*
were cut of, the root was not hewed up. But the axe, which
 he wished to the pleasant root, fel on the root of bitternes
 his owne hairie scalpe: the devises of the wicked were
 disappointed by the Lord, and their desires frustrated.
 Afterward the vsurper, the *Isb-bosbeth* of *Rome*, indeed an
 * *Isb-bosbeth*, when She was anointed and setled in her
 throne, sought to dispossesse her by his accursed curse &
Antichristian sentence declared and published in his *Bul.*
Moorton sent from him, to stirre vp wicked spirits to the
 executing of it. The *Earles* of *Northumberland* and *West-*
merland in armes, with thousands of rebels. When they
 were fled and scattered: their outrage renued by *Dacres*
 and his legion. The *Bull* it selfe proclaimed, as it were, by
Felton, to gather more conspiratours to it. All in vaine
 still. For the hand of the Lord was over his handmaid,
 and made his word good, thatⁱ the undeserved curse
 came not upon her: it^k came to them who loued it, & they
 were clothed with it as with a garment. Now what should
 I say of the traitours in *Ireland*? of *Stukeley* the rakehell
 in the *Popes Irish Marques*, sent thither to subdue it, slaine
 in *Barbarie* by the way; of *Sanders* the Priest, the firebrad
 of sedition, dead there agreeably to his life; of the arch
 rebels, the *Earle* of *Desmond*, and his brother, served both
 likeⁿ *Sheba*; of the whole rabble of their mates and soul-
 diers, *Italian*, *Spanish*, *Irish*, feeling by the vengeance of
 deserved miseries the folly and fume of their lewd at-

^f 1. Sam. 15. 21

^h 1. Sam. 10. 31

^b D. Story.
 Sander. visib.
 Monar. lib. 7.

* That is to say,
 amā of shame
 & confusion.

ⁱ Prov. 26. 2.

^k Ps. 109. 17.

ⁿ Pontificiu.
 Praefectus,
 Marchio Hi
 berniae Gene
 brard. Chron
 lib 4.

² 2. Sam. 20. 22

2. Sam. 17. 23

P The declarat. of W. Parries treasons.

1. Sam. 20. 3.

The discoverie of Fr. Throcmort, treasons, &c

Psal. 2. 4.

tempts. What of the brainesicke youth, *Summerfields* Whose enterprife in substance like vnto *Achitophels*, did purchase ° *Achitophels* event and end vnto him. What of *Parry*, the proud miscreant? who hauing opportunity to worke his diuelish vow, & being resolute to do it, P the *Pope* incensing him with allowance of the fact & plenary pardō of his sins, the *Cardinal of Como* with cōmēdatiō & request, the *Papists* some with counsel, some with praier for him, some with remēbrāce at the altar; & *Allens* traiterous libel making it cleere in his cōscience, that it was lawful and meritorious, every word therein a warrant to a mind prepared: there was but 9 a step between her & death, had not God bewrayed him by his *Ionathā*, & by the hād of iustice given him that meed which his vow did merit. An intent as mischievous & more potēt means had the next conspiracie, which, dealt in before by *Fr. Thorskemortō*, was after prosecuted by others. The *Popes* aide (as alwaies) ready, to gaine kingdomes; the *Spanish Kings* assistance; the *Duke of Guyse* with forces to invade the realm; the plots of coasts & havens for his fit arrival; the names of *Reculāts* with hope of their furtherāce; the heathens raging, & the people murmuring, kings bāding theselus, & princes taking cōusel against the Lord & his anointed. yet eue in that also, were their powers & policys never so out-reaching, there shewed himselfe about the a mightier & wiser: who sitteth in the beauens, & laugheth the scorn, discovering and dispersing the smoaky puffes of their endevors. Which of his accustomed goodnes and bounty he hath done in this to, the last, & I beseech God it be the last, that now he hath disclosed. In the discomfiting wherof, & of the former, his out-stretched arme

hath

hath appeared the more glorious, because the vnderminers of her Maiesties state haue cloaked their attempts with pretence of *Religio*, & *saluation of souls*, most subtle means & forcible to inveigle men: & to steale away her subiects hearts frō hir, haue reconciled thē to hir deadly enimie as to their *soveraign Pastor*: & made thē sure vnto him by badges & pledges of *halwed graines*, of *medals*, of *beads*, of *Agnus-dei*, of *crucifixes*, of *pictures*, with * *Eli, da mihi cor tuū, et sufficit*, *Son, giue me thy heart, & it sufficeth*, & other such spiritual sorceries. A practise more dangerous thē any of *Dauids* adversaries did vse, yea thē *Abso lom* himselfe, the cunningst of thē all: who had no *High Priests* that woulde take vpon thē to depose *David*; nor meritoriousnesse to see devils incarnate with to murder him; nor ^u *authorities* for *Harding*, & others, to assoile thē that would revolt frō him; nor ^x *faculties* for *Parsons*, & *Campion*, to instruct thē to * obey, or * rebell, as things should fall out; nor *Iesuits*, & *Seminary Priests*, (like the *Donatists*) to spread seditious doctrine, and beare the world in hand, that ^z whē they were punished for it, they were *Martyrs*. Wherefore al the words of the text that I treat of, which doe lay before vs the most provident care & fatherly loue of God in *saving & delivering* our most excellent Princeesse out of the hand of her enimies, of *Papists*, of *Atheists*, of *Malecontents*, base noble; secret & open; external & domesticall; are fulfilled & verified in our eares this day. It remaineth that the rest, which concerne our duty to God for this benefit, be likewise fulfilled & verified in our eares, or in our hearts rather, nay both in harts & bodies also. The foremost degree & step wherevnto is to acknowledge that *the Lord*, our *blessed*

* *A Popish emblem for A theists. See Prov. 23. 26.*

¹ 2 Sam 15 1.

^u The Popes Bull granted to D. Harding & others, anno Dom 1567

^z The exec. of justice in Eng for treason.

* Ne Bulla Pij Quinti obliget Catholicos rebus sit stantibus; us they stood anno Dom. 1580.

* Tum demū quando publica eiusdem Bullæ executione fieri poterit.

⁷ Augustin. cont. epist.

⁸ Armen. l. 1. c.

⁹ & l. 3. c. 6.

^z Bristow Motiu. 15. C^o certat. eccl. cath

in Angl. ad

vers. Calv. &

Purit. Eccle

sia Anglica

na trophæa.

Roma.

^a The Queens
letters to the
L. Mayor of
Lond. and his
brethren.

^b Iam. i. 17.

^c 1 Cor. 4. 7.

^d Psal. 127. 1

^e Ps. 4. 4.

strength, our mighty God, is the autor of it: it is he that li-
ueth, that *sweth* his anointed, that giueth her revēgemēt,
that bringeth people vnder her, that delivereth her frō her
enimies, frō the cruell man, that exalteth her above thē who
rise vp against hir, that giueth great deliverances, & shew-
eth mercy to her, yea to al his servants, the childrē of God,
the seed of Christ, for ever. And this hath our Sovereigne
provoked vs to do by her owne example: ^a ascribing not
only the present detection & apprehension of traitours to
the great & singular goodnes of God; but also the infinit blef-
sings laid upon her, as many as ever Prince had, yea rather as
ever creature had. The Lord hath indued her Maieities
person with most rare prudence; her state with Cōsai-
lers very wise & faithfull; her Realme with many thou-
sands of dutiful loving subiects. Nor is it to be doubred
out that sundry circumspect eies & loiall hands of these
haue bin occupied in finding out & bringing to light the
conspiracy. Yet because the Lord is ^b the father of lights,
& ^c what hath any mā that he hath not receiued neither cā
he effectuate ought with that he hath except the Lorde
blesse it, ^d except the Lord build the house, they labor in vaine
that build it; except the Lord keepe the city, the keeper watch-
eth in vaine: therefore doth her Highnes in the meanes
thēselues & aboute the means acknowledge the working
of the principall agent, vnder whose protection her selfe
resteth safe, & seeth vengeance powred on thē that wish
her evill. Which I woulde to God the disloiall harts, if
there be any more yet, of that brood of Cockatrices, did
acknowledge also: & as ^e the Prophet willeth, did weigh
it with thēselues, & thinke upon their bed of it. Then were
it to be hoped that in consideration thereof they would

be

be still: and after^f his example, whose advise that is, detest
the very breath of such as make mention of *laying violent*
hands upon the Lords anointed. For though it were true, as
the traitorous libeller endeavoureth to perswade men,
that the Popes sentence against her were as lawfull, as Samuels
was against Saul; which yet is most false, and^h proued so to
be; but grant it were true: yet had they to remember that
David did refraine to lay hands on Saul after Samuels sen-
tence; neither of humanitie only, but of duty: ⁱ for who cā lay
his hand on the Lords anointed (saith he) & be guiltles? At least,
if they would not be still, as he was, for conscience sake, yet for
^k feare they might be: seeing that ^l a soule of the aire shall carry
the voice, & a bird shall declare the matter, if they but speak euil
of the king, yea in their thought, much more if they intend to
doe him any evil. And sure, ^m if they turne not, if they whet
their swords, bend their bowes and make them ready, & getting
thēselues deadly weapons prepare their arrows for persecutors:
they haue travelled with lewdnesse and conceived mischief, to
bring forth a lie; into the pit, that they haue digged, they shall
fall; their mischief shall retorne upon their owne heads, and on
their owne pates shall their crueltie light. For God doth giue re-
uengements vnto his anointed, and sheweth mercy to his Queen
advancing her aboue them who rise vp against her. But whe-
ther they doe vse this benefit of God to their good, or no:
let vs, my deere brethren, let vs & our houses (as ⁿ Iosus said)
serue the Lord. And that not by acknowledging only Gods
goodnesse in this and all his benefits, the foremost steppe
to thankfulness: but the next also, I meane, by *confessing*
of him among the Gentiles, and singing to his name with
yeelding him all glory for it. For the Heathens thēselues, in
that smal knowledge of God which sin left thē, did acknow

ⁱ 1. Sa. 24. 5
& 26. 8.

^s The an-
to the ex-
ecutor of iust
cap. 5.
^a D. Bill^o
of Christiā
iubie. &
part. 3.
ⁱ 1. Sa. 26. 9

^k rom 13. 4
^l Eccl. 10.
20.

^m Ps. 72. 2.

ⁿ Ios. 24. 15

ledge him to be the worker & autor of the commodities that they had. In the Greeke Poets ^o the Gods are surnamed, by a comō title, *the givers of good things*. ^p The Capraines of the Romanes having conquered their enemies, took part of the lawrel (which they did beare in signe therof) & laid it in the lap of *Jupiter*. The *Caldeā* king subdued divers nations, took their holds, spoiled their cities, seized on their wealth, & ascribing that his power & force to his God. But ^r they did not glorifie God as they ought, neither were thankfull. They robbed him of his honour and gaue it vnto ^s many Gods, & their owne Idols, & ^u Images of mortal creatures. Yea part of the lawrel they kept to theselues: ^x sacrificing to their nets, & burning incense to their yarne, because by the their portion was fat & their meate plenteous. The time of this ignorance is overpast, brethré, & the daies are come wherof it was ^y prophesied, that the earth should be full of the knowledge of the Lord, as waters cover the sea. How much the more excuselesse shall our fowle ingratitude & vngodlines be if we be no thankfuller to him then the *Heathens*, the *Greeks*, the *Romans*, the *Caldeans* were. Chiefly sith beside the temporall benefit of the preservation of our Prince and vs, wee haue received graces more excellent & precious to endure for ever: namely, the enioying of his Sonne *Christ Iesus*, & our wisdom, our righteousness, our sanctificatiō, our redēptiō; the Spirit of adoption, ^a whereby we haue boldnes to cry *Abba father*; the peace of conscience, tranquillity of mind, contentednes of heart; the inheritāce immortal, vndefiled, & that withereth not; the cōfort, the protectiō, the assurāce of his loue: in a word so many blessings both of this life, & of the life to come, as never any natiō vnder heaue greater. Wherefore I beseech you by the mercies of God, who spared not his own Son

for

^o Ovid. *Metam.*
1. 2.
^p Plin. *hist.*
nat. lib. 15.
cap. 30.

^q Hab. 1. 11
^r Rō. 1. 21.

^s 1. Cor. 8. 5
^t Dan. 5. 4.
^u Rō. 1. 23.
^x Hab. 1. 16

^y Esa. 11. 9

^a 1. Cor. 1.
30.
^a Rō. 8. 15.

for our sakes, but gaue him to the death, the vile death of the crosse, that we might liue through him: let vs *confesse him* sincerely & faithfully, ^bnot only in words, but in deeds, ^bTil. 1. 16. & *confesse him among the Gentiles*, eue those which are strangers & aliees frō the faith, that we may win the to the Lord. Let our *cōuersatiō* be honest amōg the: that by our good works, ^c1. Pet. 2. 12. which they shall see, they may glorifie God in the day of the visitatiō. Let vs cast away profane songs of wantonnes, of lightnes, of vanity; & sing vnto his name: vsing both our voice & speech in al respects ^das it becōmeth Saints. To be short, let vs shew, let vs strīue to shew by al parts of duty a thankfull acceptance of the great salutiōs, that he hath wrought for vs, & zealous remēbrance of the end wherto: ^ethat we being deliuered out of the hand of our enemies, should serue him without feare, in holinesse & righteousnes before him all the daies of our life. The godly Prince & Prophet, whose vertuous example as in al the rest, so in this specially should be a spurre vnto vs, calling into mind how God had deliuered his soule frō death, his eies frō teares, & his feet from falling, brake out into these words: ^fwhat shall I render to the Lord for all his benefits towards me? I will take &c. Neither said he more therein, the he performed. For when ^ghe had offered sacrifices of thanksgiuing, he made a holy banquet therewith vnto the people, in remēbrance of the manifold saferies & deliuerances, that hee had received. He praised the Lord, & called vpon his name: his Psalmes doe witnesse it to this day. ^hHe promised that he would iudge righteously: ⁱhe did it. ^kHe vowed to bring the arke into a place of rest: ^lhe brought it. how great cause we haue, fathers, & brethre, to say as he said, *what shall we render to the Lord?* your selues do wel know. How small care wee shew of doing as he did, in praising God, & paying our vows before

^b Til. 1. 16.^c 1. Pet. 2. 12.^d Eph 5. 3.^e Luk 1. 75^f Ps. 116 12^g 1. Chro. 16. 2.^h Ps 97. 2.
ⁱ 2. Sa 8. 15^k Ps 132. 2
^l 2. Sa. 6 16

before his people: the world doth see. Our slacknes in frequenting of sermons, of prayers, of celebrating the Lord supper, & taking *the cup of the saluatiō of saluations*, I wish it were amended rather then reprovēd. We haue made *vdwes* and promises to god, al, of perpetual holines in baptisme: some of special duties, in their several callings. And is it to be hoped that every one of vs, though not with *Dauids* zeale, yet with some measure of it, *will pay them to the Lord*? Sure the greater hope thereof is to be had, if that, which hath been moved of order to be takē for ordinary sermons & preaching of the word on our Sabbath-daies in the afternoone, nor the forenoone only, may be effected by the godly forwardnes of thē who should say, ^m *And this will we doe if God permit*. The father of mercies & god of al cōfort, who hath raised vnto vs a most glorious light, & placed a most gracious Princesse in the throne of government among vs, sanctifie vs throughout with his holy spirit: that we may offer vp the sacrifices of righteousness, the fruits of our lips, of our harts, of our hands, to the glory of his name for all his benefits powred on vs. And as he hath hitherto giue great deliuerances & shewed mercy to his anointed: so beseech we him for his Son our Saviors sake to do it still. Save her, O Lord, saue her out of the hād of al her enemies. Let their root be as rottenes, & their bud as dust, who rise vp against her. Blesse her with the zealous spirit of *Iosias*, with the peace of *Solomō*, with the years of *Dauid*: that she may long raig a godly, a happy, an ancient Mother in *Israel*. Finally continue thy fatherly loue & fauour towards her for ever, & towards vs her subiects, the childrē of thy covenant: that wee both in this life & in the life to come may cōfesse thy goodnes & sing vnto thy name with thy blessed Seruāts & elect

ⁿ Rev. 7. 12 Angels, ⁿ Praise & glory & wisdom, & thanks, & honor, & power, & might, be vnto our God for evermore. Amen

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